The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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SOCIAL ORDER AND EDUCATION

AS OUR Catholic schools and colleges send forth their tens of thousands of graduates this year—and the secular institutions similarly graduate hundreds of thousands of young men and young women—the vital question of the value of education in a world of social crisis is troubling all minds, except minds that are hopelessly complacent. Of the true value of the principles upon which Catholic education is established there can be, for Catholics at least, no question; but how are those principles to be applied successfully, not only by, and for the benefit of, individuals, but also socially—for the benefit of the whole community?

We called attention, last week, to an article by Father Zacharias, in *Blackfriars,* dealing with the Catholic layman's place in society, and in continuing the discussion we again draw upon his thoughtful and inspiring reflections, in the hope that they will be as helpful to American readers as to English ones. For the same problems face Catholics in America as in Europe. In all countries today Catholics are either a minority body, or else where they are numerically the greater part of a country's population they are more or less controlled by governments hostile to Catholic principles, or callously indifferent to them. Poland and Southern Ireland are, perhaps, partial exceptions to this general rule; but it is safe to say that the moral, intellectual, social and political conditions of the greater part of the world are thoroughly de-Christianized.

Now, as Father Zacharias points out, Catholicism cannot regard this world's affairs, its serious problems, its many great needs, its great possibilities, as lying outside its own scope. Catholicism is compelled by its own spirit, and by the pressure of its own world mission, always logically developing, to come to grips with the problems of society. It looks toward the whole; there is "nothing so high or low, so overwhelm-

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ingly important, or so trivially little, but finds its appointed place in its system, its hierarchy of values. From God's self-revelation there flows the whole body of Catholic doctrine, which includes man's place in Creation, and his corporal as well as his spiritual—his individual as well as his social—activities: wherever there is a morally right and a morally wrong way of doing things, the Church has the capacity, nay, the duty, of guiding man. The Church provides all the lighthouses, all the buoys, necessary for safe navigation: but she does not navigate the individual ships. . . . Christianity is not magic. It does not willy-nilly turn man into a pig or a saint, nor human society into a jungle or into a City of God. The necessary true doctrine is there: it is left to man to apply it or not."

That it is not being applied, in a social way, on a scale anything like the required degree, is quite obvious. Broadly speaking, modern society does not even know Christian principles: still less does it witness their application. Modern society, in a word, needs to be reeducated in Christianity. It is only through education that we can move toward an ordered society.

"The bane of education hitherto," says Father Zacharias, "has been not only that it was restricted to one of man's ages, to childhood and adolescence, instead of to man's whole life, but also to one class of human society, instead of to the whole of society. Consequently . . . the whole end of education has been frustrated: the spiritual is no longer being temporalized, and the temporal no longer spiritualized. A small office suffices for an architect to build a house; but scores of workmen and contractors, a whole builders' yard, are needed. That builders' yard is the temporal: it is there that the whole body of the faithful must build the City of God. Or rather, one should say that all men in the world are actually building there: and the problem is just this, how the Christian minority, even if fully alive to its task, can succeed in building the Heavenly Jerusalem when the majority of the builders merely pull down what they attempt to construct, or else build something quite different, following the designs, not of God, but of Mammon, or any other such false god."

The call to the laity to participate in the apostolic mission of the Church—Catholic Action—is, therefore, first of all a call to spiritual education, and then the transmission of spiritual force through intellectual and social efforts; individual and collective efforts both. That our American Catholic schools and colleges are realizing the urgency of the call is certain; but what happens to the zeal and the willingness to apply the zeal developed in school after our graduates go out into the world? Do more than a few individuals persist in developing their own education, and applying its fruits to the benefit of the society of which they are a part? The National Federation of Catholic Alumni, and a few other groups, are attempting bravely and stanchly to answer this great question affirmatively. But there still remains the task of creating and maintaining a broad, general, corporate movement of lay action in the great field of adult Catholic education.

Week by Week

BOTH at home and abroad, the week was characterized by events of major proportion, important not only in themselves as accomplished facts but also in their portents.

The Trend around Home

At home, in spite of widespread troubles and continued distress, there was a persistent rumor among business men, echoed by the President in his address to the directors of the relief program, that the sustained leveling-off of the precipitate decline from the beginning of the depression to the bank closings, a leveling-off not only in the mercurial barometer readings of the stock market, but also in such realistic indications of business as car loadings, internal revenue and income tax receipts, employment and payrolls, was to be followed now by a sustained improvement. Meanwhile, violent strike troubles in Omaha in which bystanders who had traveled from quiet areas to see the "excitement" were killed by police bullets, and others seriously injured, the rumblings of a general strike in Toledo to support the electrical workers who have been in and out of their jobs and peace settlements repeatedly in the last few weeks, the threatened strike of 450,000 bituminous coal miners, and other local disturbances gave a sulphurous atmosphere to the national scene. Acting swiftly, however, the President secured a strike truce in the coal fields, signed by both the operators and the United Mine Workers, while the speedy passage of the Guffey Coal Control Bill was looked to by all concerned as a means of effecting a permanent wage scale agreement.

IN OMAHA, the National Guard took over control temporarily and city officials were making desperate efforts to effect a settlement of the difficulties. In Toledo another at least temporary suspension of the threatened widespread strike was secured by the novel means of a committee of the local newspaper publishers and editors laying down the law to employers in the dispute who had been playing a waiting game. All of these situations at least had the grace of a high degree of specificness; that is, the fighting was not over emotional ideologies likely to spread. And the forces for the preservation of peace and order

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were proving to be sufficient to cope with the forces for violent conflict. The continuation of the National Recovery Administration until April, 1936, provided during the week by Congress, has been well designed to preserve the basic aims of preventing child labor, sweat-shops and other forms of anti-social and cut-throat competition no longer controlled by codes. The assembling of information and the force of public opinion are to have a chance to take the place of government regimentation and coercion. Leaders of big business throughout the country were affirming their determination to maintain any employee gains made under NRA codes. Chairman Kennedy of the Securities and Exchange Commission, pointing to the filing of $897,720,000 worth of new securities since the first of the year, declared that the log jam in the capital markets seemed to have been broken, a jam due to the business leaders' suspicions of the regulations of the Securities Act of 1933 and natural hesitations in view of the uncertainties. The stock market at the time of writing was sustaining a steady rise. The dog-days of July and August were expected to have the usual seasonal slowing-up effect. Then, in the fall, the story runs, it is going to be full steam ahead, with the country's vast accumulated credit resources finally making themselves felt.

History Abroad

EVENTS abroad were headed, at least in conclusiveness, by the termination of the long war in the Chaco. Closely seconding this in interest was the break between Calles and Cardenas in Mexico, a rift which has been rumored for some time without any really definite information leaking out from the rigid, military press censorship in Mexico. Cardenas has emerged as the man of the hour, but in turbulent Mexico it is always hazardous to pretend to know that any single happening means the stabilization of events there and the improvement of the military oligarchy's humanity of attitude toward the common citizens. Still the signs are favorable, chief among these being that President Cardenas left out of his new Cabinet the wild man, Tomas Garrido y Canabal, former governor of Tabasco, leader of the murderous Red Shirts and the champion priest-baiter and drawer of the red-herring of socialistic and extraordinary sex education for children across the trail of pursuing truth. In his place, President Cardenas appointed General Cedillo, Federal Commander of the State of San Luis Potosi, who has permitted the anti-church laws to be generally disregarded there by the faithful who wished to do so. General Cedillo, one of the strongest of the military leaders, is an old-guard agrarian, and something may at last be done in fact to sustain the empty promises of the Calles régime which were used as a smoke screen while he and his henchmen made themselves the richest men in Mexico and the country at large was steadily losing ground economically and the persecution of the masses became more and more intolerable. A demonstration of thousands of Catholics in Mexico City, before the international convention of Rotarians, was remarkable for the fact that it was not molested. One of their banners read, "We are friends of the American people but not of Ambassador Daniels." Turning to the Orient, one observed that Japan was quietly consolidating its position in North China as Russia and other occidental nations, not to mention the Chinese, continued apparently to be impotent to do more than view with alarm.

A Truce of Exhaustion

YOUTHS in Italy and elsewhere filled with aspirations to tread the "Paths of Glory" would do well to turn their eyes toward the Grand Chaco where orders to cease firing and wielding the machete were given June 14. For three years Bolivia had been fighting to obtain an outlet to the sea against Paraguay, a tiny nation that once stood off the combined forces of Argentina, Brazil and Uruguay for six years. With the same grim determination Paraguay closed the University of Asunción within a week after the outbreak of hostilities and soon the Paraguayan capital was a city of women, children and old men. The other South American nations declared they would refuse to recognize any territorial acquisitions made by force—a principle that will guide the forthcoming negotiations—but the fighting, with its elements of insufferable heat, thirst and wasting disease, continued. Friendly offers of arbitration were not accepted by both parties until recently. One Bolivian army was completely destroyed and by the time of the armistice 100,000 men had been slain or had died of disease. The ill-equipped Paraguayan soldiers had the better of the fighting in the dense jungle and gained control of some valuable oil fields, but Paraguay is so impoverished today that it will require years to recover.

IN FACT both countries are absolutely dependent on outside help for economic rehabilitation. Regardless of the outcome of the peace negotiations the material well-being of the citizens of both nations has undergone a severe setback; thousands of lives have been needlessly lost. The signing of the armistice was wildly hailed by both belligerents and by the neighboring countries, which with the United States had succeeded in terminating the costly hostilities. On June 17, the last two Bolivians killed were honored by ceremonies in which a squadron of Bolivian, Para-

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guayan and Argentine planes flew together over the trenches of both armies. The cordial hand of welcome that was extended to these former enemy flyers in both Bolivia and Paraguay is an encouraging manifestation of a desire for peace. If direct negotiations fail, the question is to be referred to the Permanent Court of International Justice at The Hague. The Chaco war should serve as an object lesson not only to the nations involved but to all misguided patriots who believe in recourse to war as a solution for international difficulties.

The Present and Juvenile Crime

IN REVIEWING some of the more tragic and troubling news of the present, it is well to resist the temptation to despair of our own time, in comparison with what appears to be the more sturdily virtuous past. It is well to remember that the full publicity which prevails now multiplies the consciousness and the general effect of every crime, in a way previously unknown. The past too had its grisly intervals, and probably reproduced, in fact if not in proportion, every separate thing that appals us today. The relative comfort of such a thought is sorely needed in contemplating the latest crime by children to be brought to public attention in New York: the murder of a man in cold blood by a thirteen-year-old boy, with the aid of his brother and another comrade, aged eleven and thirteen. There is no obvious explanation of the crime. All the children were rated highly in school, in both studies and deportment; and though all were poor enough to work for extra money as bootblacks, and the brothers had been motherless for two years, their father is a man of good character (a court had recently paroled them to him, after a conviction for theft), and the father of the third child (who is colored) is a minister.

BACKGROUNDS of this sort produce many good citizens. On the other hand, their less favoring factors might conceivably help to mold clever young pickpockets or incipient gangsters; but they give no clue to the individual initiative, so to speak, and the almost blithe inhumanity of this particular crime. The movies, too—which undoubtedly taught the boys how to wipe their stolen revolver clear of fingerprints—can hardly be charged with the major hiatus in character which is really responsible. It must go back to whatever factors have made possible the satisfactory intellectual development of three very bright youngsters, without a corresponding moral development. Ultimately, of course, it is a religious lack, but let us beware of uttering those words like a mere formula. It must be admitted that many even sincerely religious people do not understand how to promote this organic integration in children. It must be admitted that, though children get their only real chance in a wholesome atmosphere of love, faith and idealism, special cases arise calling for a special understanding of emotional development. The slowly advancing science of psychology, working with religion, gives increasing hope for these cases, and perhaps makes it pertinent to say that our own age has something especially constructive to show, along with its horrors. Meanwhile, it is vitally necessary that these children be removed from the light of publicity, and given the opportunity for realization and development which charity and wisdom dictate, to the utmost limit the circumstances make possible.

Areas of Administration

THE SUPREME COURT decision, "pricking the balloon of enlarged federal powers," and the formation during the past months of permanent commissions on interstate cooperation in six states, made the meeting of the Council of State Governments a more important affair than it might have seemed when it was planned. The Council, an affiliate of the American Legislators' Association, attempts to encourage and coordinate state action on such matters as taxation, labor relations, crime, milk distribution and business regulation. President Coker of the Political Science Association told the delegates of the twenty-two states participating: "You are doing the one and only thing that can prevent the ultimate centralization of all political and government power and authority in Washington." While the country apparently has many "grass rooters" and states' rights men who for one reason or another fear a growing concentration of political power and the conduct of an increasing proportion of affairs by a single sovereign public service, it has very few who at the same time recognize that mechanics and justice are forcing immense business on some sort of public agency and also attempt in a realistic way to discover what agency is most fitting for each new public task. With the people unimaginative or passive the new work goes to the central government by a necessary devolution. The representatives at the Chicago meeting were conscious of representing still "sovereign" states and asserted their dignity not by trying to stop someone else from doing something, but by acting themselves. They realized that local autonomy, with its opportunity for proximate common action, can only survive in this country if the areas of attack, determined artificially by state boundaries, are molded more reasonably by cooperation across the borders. The problem of areas of administration must be solved along with the problem of organs of administration.

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EDUCATION FOR LIVING

By WILLIAM FRANKLIN SANDS

Mr. Sands here brings a fresh note to the discussion of improving the educational system of our country. The secondary schools, he finds, are the ones that most need strengthening. Scholarship, or the lack of it, begins in high school or prep school. Colleges given poor material from these schools cannot hope to do great things, and as regards our democratic theory of education, the secondary schools, which influence the thinking of six times as many persons as do the colleges, are obviously of the greatest importance.—The Editors.

IDEAS about Secondary Education may seem to be outside the province of one who has spent most of his life in diplomacy, government and international business. Yet, since a personal view is asked, it may be that something in it may have value, for the paths of diplomacy lead curiously through many fields. One may glean somewhere along their route experience of many things, some of them practical.

I should count my own schooling in the experience out of which I may be entitled to an opinion. That began with the Jesuits, and in the old Jesuit system and nomenclature: the humanities, as they were still called. Through the rudiments one passed into grammar, poetry, rhetoric and philosophy. It was the classical education of Catholic schools, passed on into Protestant schools, through the unconscious heredity of tradition, by men trained for centuries in Catholic ways, before they forsook them for the New Freedom of Protestantism. Passing from that system at Georgetown to the Collège St. Michel at Fribourg in Switzerland (Peter Canisius's old school) I was aware of a new training—a division between the "classical" courses preparing for a life of ease and "practical" courses preparing for the business of making a living. Going thence to the Jesuits again at Feldkirch, in Austria, another form of secondary education impressed itself upon my mind and memory. Jesuits, expelled from Germany in the Kulturkampf, had settled just across the Bavarian border, in the entrance to the Tyrolean pass against which so many invaders had surged in vain. A different type of school had grown there very consistently also with the ideas in which the Jesuits were founded. In it boys were trained in rigorous discipline for the Center party, for political life in Germany; but the school was divided into a first and a second pensionnat. Students in the first (among whom I graduated), with baccalaureate status, were destined for the graduate courses of the great universities, and for political life. The graduates of the second *pensionnat,* though equally of baccalaureate status were not expected to enter government and politics, but were to bring a well-rounded Catholic education to business life.

A few years later, after Law School at Georgetown, it so happened that I was invited to be Principal Adviser to the Emperor of Korea. Among my varied functions as an oriental quasi-dictator, the development of a system of education seemed one of the most important. An approximation of the ancient Chinese classical education existed, principally for official appointments. That was the whole theory of Korean education. In practise, appointments to government service were made with all the recklessness and all the corruption of western democracies. The Koreans wanted a modern university. There was, however, one thing I had carried through from my own school life: a firm conviction that university studies without deep and full "secondary" preparation are an evil, not a good; and corollary to it, that the form (not the matter) of secondary education should be molded to the object of one's general life in society.

That would be the first point I would make, here. I bent all my influence and power to shaping a secondary system (leaving university out of it for the moment) which would draw in those western parts of knowledge immediately applicable to oriental needs, without destroying the oriental fabric. I foresaw danger in an ill-digested western system being permitted to uproot the classical oriental system, even though the latter be inadequate to the needs of a New World. Later revolutionary conditions in China would seem to justify my apprehension.

My conviction that secondary education should prepare for life, has sunk deeper with the passing of years. It was confirmed, when I was drawn back from Central America, as Minister of the United States, to help found and develop the present "Diplomatic School" of training in the Department of State. It was strengthened in my own private school later, instituted for the preparation of candidates for the American Foreign Service. It was still further developed in my close and intimate relation, as trustee, with the Landon School in Washington, during the whole period of its growth. It became absolute in the many years spent as a member of the faculty of Georgetown University. In all these places, far too many students coming in from secondary schools, or even (for graduate courses)

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from the best of our American universities, have no cultural or factual roots. That is not an isolated observation. It is supported fairly generally by professors at college and by deans of admission and others with wider experience and opportunity than mine for the observation of students.

There are various reasons given for this accepted phenomenon in the United States. One such is the credit, certification, and college entrance examination requirements. It is fair to assume that all these things, in their intent, were minimum requirements, not intended to signify ripeness and maturity in themselves. Another reason alleged is that our whole American educational system has been influenced by the presence in our schools of a very great number of students whose original and traditional culture is not English, while that of our colleges is. If this be truly a reason, our traditional history and literature would tend to be foreign to this generation. College entrance requires certain elementary credits, some of them to be got by reading. The books "read" (an integral part of the culture in which our schools are founded) are too often not read, but their contents mastered sufficiently for minimum examination requirements, out of convenient cribs easily obtainable in public libraries. In addition many students have had no American history but their solitary high school credit.

Rootlessness is an evident consequence of such a system. There is no foundation upon which a college may build. A student without roots in his own language will necessarily be without roots in the history of his own country. To go no further, it is difficult to see how he can understand even current events about him—still less can he understand the problems of government and of economic life which press upon him from every direction. It would be difficult to see how any true patriotism is possible where there are no roots. There would be ample explanation right there of the necessity for "codes of fair practises" envisaged by NRA. There is no adequate training, for far too many students, toward the object of general life in society; not in traditional culture, nor in ethics, nor history.

In the general field of American secondary education my direct experience has been primarily with Catholic schools. I can see no valid reason why we should ever have departed from the tested cultural tradition of Catholicism in private schools, if in any. It is not good enough, as a reason, that they must follow any and every educational experiment tried in this highly experimental America.

True democracy is not a leveling down, but a leveling upward. Catholicism has nothing to do with the one class society. Catholicism recognizes all social classes that may now or may in future exist. Catholicism gives its rightful place to each. It has nothing to do with political and social forms, but with the leavening of politics and society in whatever political and social form exists with a solid preparation for life in any form. That is partly true also of Americanism. Americanism recognizes all social groups or classes, each in its rightful place, requiring only that none shall be permitted special privilege at the expense of others. That is what equality meant to those Americans who took thoughtful part in the founding of a new society, though, admittedly, that conception has been almost lost in the rush of those who came to enjoy it. Both Catholicism and Americanism are properly concerned with right relations within society, and with the right relation between the citizen and government.

If this be true, then the American (and the Catholic) educational problem lies in the family and the secondary school, not in the college. That is the second point I would make.

The problem of secondary education is not simply and primarily to prepare for college. It is to prepare for right and truly successful living, whether college follows or not. Part of the problem of secondary education is to foster family life. However far it may be able to go in that direction, it is certain that the school must avoid anything disruptive of the family life, while preparing for the adult, individual life. The curriculum must be molded to the object for which students are to be prepared. If that be strictly and positively for higher studies, it is not enough to prepare for the minimum requirement for entrance to college. The college must be given a broad, deep and solid foundation upon which to build. If, for any reason, a student who has passed through this preparation does not go to college, he must not be classed as a failure, or else the school, too, is a failure. He must come out of the school well fitted for life, if not for college studies. That is not merely a matter of classroom work, or factual knowledge. Factual knowledge does not make education. Education in its true sense comes also in the space between organized class work and organized physical training. It is then that a boy learns (or does not learn) how to live, and how to apply his facts or his "discipline" to the business of living.

That part of his development comes from his unofficial life with the right kind of master. That is the third point I would make.

Masters are the very essence of secondary education. They cannot be too big for their task. Boys brought up by little men, will tend to be little men. Masters in secondary schools must be men alive to the world around them—not

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merely class masters or coaches. They must be "doers" not theorists. Their relations to the boys under their charge, outside the classroom, outside of "discipline," is at least as important as the technical drilling they give. And such men can be had, if their position in the school is made one of security and dignity. Adequate men cannot be had otherwise. If masters are not adequate, education will certainly not be adequate, nor even exist.

For Catholics, there are two types of school, complementary each to the other: the school based on the life of a religious community; and the school, operated by laymen, based upon orderly family life. Those are the only two types which can be expected to maintain the essential characteristics of Catholicism: unity and continuity. It has been questioned whether Catholic secondary schools, any more than any others, are performing their full task in elevating American life along the lines of that life as it was proposed by those idealists who founded this new American society. It is seriously questioned that departures from those early lines have been uniformly good. It is held by many that an emergency exists in American education, as in general American life.

In every theory of organized society today the old division of "cultured leisure" and "making a living" has been discarded. In all theories, the right use of leisure time has become a major objective. To fit boys for both leisure and work is the task of secondary schools, not the task of colleges.

As usual, since they began their corporate life, the Jesuits are among the first to see an emergency clearly. Already their whole educational program in the United States is being subjected by them to a microscopic scrutiny. Most interesting results may be expected from this meticulous stock-taking, for, as the great orders concentrate upon particular parts of general education, I can see a vigorous growth also of "family" schools, operating (though as private schools) in fullest harmony with diocesan schools and the orders, integrally part of the Catholic system, and vigorously American.

In all, and at this moment when the Church is no longer on the defensive and Christian unity is its paramount objective, I can see in such schools a full preparation of understanding upon which colleges may build, and in which the technique of college entrance is a by-product.

THE HIGHER LAW

By JOHN McDILL FOX

THE GROWTH and development of the American Schools of Law has been traced, authoritatively, by Mr. Reed in the Bulletin of the Carnegie Foundation (number fifteen) entitled "Training for the Public Profession of the Law" and subsequent annual reviews of legal education. Certain present-day tendencies require, however, a reexamination of the functions of a School of Law with particular reference to the new social outlook.

For some time it was the fashion to have office-trained lawyers. This has now practically approached the vanishing point. Even within the past twenty-five years, however, it was not uncommon for the law student to attend law school for only part of his time, finishing by studying in a law office. Now with pressure of standards it is the accepted practise to have a full formal course of instruction in a recognized School of Law. While the work of raising standards is by no means accomplished, the prime effort of law school administrators in the past was to standardize the requirements for the first or undergraduate degree in law. What graduate studies were given were more incidental to the program of the school and for the most part, at least at first, for the purpose of providing training for those who intended to or actually were teaching law. During this period the profession of law teacher developed. Theretofore most teachers had been recruited from the practising bar. Of late years, graduate work in law has been of increasing importance.

The first, but by no means the only, function of a School of Law is to fit its students for practise at the bar. But even here the approach in different schools varies. It can, in a purely local school, be nothing but a training to pass a particular bar examination; in other schools, more particularly those of a national type, it can emphasize the professional character of the public service and, while not neglecting the fundamental law and its technique, completely abstain from the methods of a mere trade school or "diploma mill."

With the prospect of eventually being confronted with the task of passing a bar examination constantly before them, many students, where an election of subjects is possible, will choose to elect a subject that seems to have practical utility for that purpose though desiring, perhaps, to take other subjects for their own interest. The present law school curriculum is so crowed that it is impossible for a student to take all the courses offered if he would do good work. There-

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fore, in a number of cases, the student, once his bar examination is out of the way, has a desire to take such courses with which he is not familiar and perhaps to do research in a field in which there is an opportunity for specialization.

With the present scheme of things it is impossible in the three years of law to go very thoroughly into such subjects as public law, administrative law, labor law, financial reorganization, corporation law, history of law, Roman law and jurisprudence. Of course, the elementary undergraduate work can be given but a student is not prepared to do good work in some of these fields, as, for example, social legislation, without a thorough background of elementary law and perhaps social and economic theory. This, I suspect, has been realized in the proposal of Professor Beale for a fourth year devoted to public law. Dean Pound also, according to a recent report in the New York *Times,* has proposed a four-year law curriculum.

It is just at this point that the importance of graduate work appears. It is becoming more and more the habit to return and specialize. The whole field of public and social law requires some definite philosophic basis. In many fields of thought we are seemingly becoming de-Christianized if not absolutely materialistic and atheistic.

The profession of law involves four distinct fields. That of the practitioner, the legislator, the judge and the teacher. Just as it is becoming more and more evident that the judges are being actuated either consciously or unconsciously in their decisions by their philosophic, sociological, political and economic backgrounds, it follows that the lawyer and legislator cannot help but be so influenced while a student by those same considerations. It is in graduate work, primarily, where an opportunity is presented to analyze and reconsider fundamental concepts, that a molding process successfully can be inaugurated. Frequently, from a Catholic viewpoint, the philosophy and even the economics and sociology are all wrong.

The Schools of Law conducted under Catholic auspices, therefore, must provide for the Catholic lawyer the possibilities of proper analysis, critical judgment and evaluation of not only the principles involved but the techniques sought to be employed.

That other schools have seen this there is no need to point out. Harvard, Columbia, Yale and many others teach and regard jurisprudence as a vivifying force. Pound, Frank, Llewellyn, Cook, Kennedy and de Sloovere are names familiar to all for their legal philosophy, and have affected the law as mightily as Holmes, Brandeis and Cardozo. Catholic philosophy is a definite jurisprudence. It is needed but in the pressure of the undergraduate curriculum is seldom taught as fully as it could be.

The recognition of the importance of comparative law, Roman law and history of law is becoming increasingly evident by the practising bar itself. If we would know and realize the actuating principles of other peoples with whom we wish to have relations either commercial or political we must educate these cultures. Administrative law in this day is an almost absolute requirement for a lawyer who wishes to practise before any board, bureau, commission, code authority, etc., or to advise his clients as to the power and jurisdiction of such bodies. These studies should be pursued, not in the undergraduate manner but by the research method. The seminar technique might be employed.

Many of our Catholic Schools of Law are attempting to fulfil the first function of a law school by providing an opportunity for Catholic students to be trained for the bar. Some have graduate departments, to others the hurdle of the bar examination is the goal. This is a plea for graduate work conducted primarily in a graduate manner, not for mere instruction but to attempt to emphasize the importance of a knowledge of philosophy of law. The Catholic Church has this and it is badly needed today, to the end that we may in reality, and not only in name, have Catholic law schools. Does this not merit the cooperation of every student of law who has a deistic philosophy or pretends to a religion?

War

War is a cancer.
Injury from without meets weakness from within;
And after outward injuries are healed
And forgotten,
The force within is active,
Slowly, insidiously destroying
The tissues of the nation.

It was so with Rome . . .
It was so with Babylon.

No people is too great,
Too self-sufficient,
To stand against this silent force within it.

Can these today,
The surgeons of the state,
With new-won knowledge and with hard-bought wisdom,
Cut out beginning roots in their inception
Clean, aseptic,
Working with scalpels of reason, of mediation?

Or must there be new Romes—
New Babylons?

DOROTHY BROWN THOMPSON.

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SAINT THOMAS MORE

By GEORGE N. SHUSTER

I AM SURE that his canonization must astonish Thomas More not a little, even after all these years of celestial surroundings. He played an untiring fugue on the word modesty, which was to him the supreme virtue; and sanctity is the one glorious refutation of modesty. But to the rest of us this solemn entry into the group of saints is chiefly a spur to our lagging humility—to our unreadiness in subordinating opinion to dogma and self to the Whole, to our proud disposition to forget the relativity of all human insight, and to our anxious fear lest eternity may swallow time.

Eternity never does. God keeps each firmly apart, so that within the sphere of time the pulse of man's desire may beat itself lustily out, while he climbs to near the upper rim of his cage and falls again, like a blundering bird, into offal of his own making. And of no time was this ever more true, save perhaps our own, than of the "Renaissance" through which More lived. It has been too customary of late to declare sententiously that Christianity somehow came to an end with the Middle Ages, and that the "great crimes" of the fourteenth and fifteenth centuries ruined an age of gold during which even the lion error lay down with the lamb truth. The "Renaissance" became therewith a thing for Catholic abhorrence, and for the praise of heretics and unbelievers. Today we are beginning to realize that no generalization was ever more fatuous; and one cause of our illumination is precisely Thomas More.

The England of his time was a clue to what Europe as a whole was experiencing. After centuries of religious prayer and civic effort, a measure of the security and well-being which had characterized antiquity were returning. Tudor queens and kings could feel hale and rich enough to think of needlepoint and music, of books and the polish of social intercourse. Henry's grandmother was a learned woman; he himself was a clerk and a maker of rhymes. For their part the nobles and burghers began to think of gentleness apart from tournaments, and of conversation with a bit of the sparkle of Eleanor of Aquitaine's banter with her friends. During the centuries of shoemaker and tailor guilds, men had ruined their eyes in poorly lighted shops, leaving for example to their children in Rhenish towns a heritage of near-sightedness enduring to this day. Now came a great and troublous bursting into bloom everywhere. The sciences which had been laboriously unearthed during the Middle Ages were to be put to wide use; and the literature which patience that was more than chance had recovered from Greece and Rome seemed to teach an art of living consonant with the new time.

Nevertheless the belief that all good things are holy persisted. Learning in particular was a privilege of the clergy; and it is of sovereign interest to note that More, and even Henry himself, thought seriously of the priesthood. But they no longer felt the clerical state imperatively necessary, and this is an important fact. Whereas in earlier times the salvation of an intellectualist career could not be had outside the cloister—which had thereby perforce played host to men who, like Abelard, did not belong in it—the new time enabled princes and fathers of families to steep themselves in lore to their hearts' content. Even so Henry was an amateur theologian, and More's first lectures, delivered in a church, had to do with Augustine's vision of the City of God. On England dissident philosophies, new forms of heresies old as Christianity itself, had made singularly little impression. Until past the close of Elizabeth's reign, the thinking of Aquinas and Scotus reigned supreme. Indeed, the debate between Augustine and Aristotle, which had rocked the Schools of the thirteenth century, will be found still ringing in the poems of Donne and the sermons of Jacobean theologians. The social conscience, too, was alive, as scarcely ever before in the history of Europe. It was as if the inception of capitalism, which must be seen to lie in this epoch, were planted side by side with germs of reform in the womb of history.

The moment seemed, in all truth, to presage the coming of a Christianized antiquity. Urbanity and sanctification were to be joined; the crudity of a vulgar civilization which needed all its vitality to conquer its permanent disorderliness would give way to a society dedicated to the religious reason, temperate and robust, spiritual and yet realistic. It was this dawn More greeted, not merely in the "Utopia," which boldly refashioned Augustine and Plato, but also in the temper of his private and family life. His wit, a consciously fostered plant which all Europe admired and which he watered and pruned to the end, was a hybrid between the "joy of faith" and the incisive wisdom of old Rome. It was this Saint Thomas's "Summa"—a document which the poets and scholars of Britain perused until they lost the key to its deciphering and went to worse absurdities than wrangling about the number of angels on the point of a pin.

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One does not like to link women and animals —though both are frequently better than men. But I do think that More's attitude toward them affords deep insight into the structure of the progressive intellect in his time. He was the first layman in England to give his daughters a sound education; and it must have been a source of genuine satisfaction to him to report that experiment had proved femininity to possess a mind. His image ought therefore to be carved on all schools and colleges for women; and it is genuinely pleasant to note that he and not Queen Elizabeth is the true begetter of Bryn Mawr. All this activity illuminates his conception of family life, to which he gave form. Newman's gentleman and More's gentlewoman—what a history these might have written if they had been granted a real chance!

The animals, for their part, gave rise to More's luminous and characteristic analogies. It is strange enough that the Christian faith has taken many of its loftiest images from them—the Lamb that was slain, the sheep that was lost, the Serpent that instilled disobedience. More's ape, the symbol of Satan, is worth a volume of commentary on the concept of evil in his age. This Satan is wily, subtle, a great mimic. He is less than human, but he well counterfeits humanity. By way of contrast, there is Von Hügel's charming comparison of man with dog. The Baron noted that his faithful Puck, though exceedingly devoted to his master, loved regularly to run away from him for a while and ramble with his fellows. Thus, he reasoned, does man who loves God still find it good to busy himself with purely human things. God is a wise and loving Master; man would do wisely to become a dog.

Alas that all this vision of a fair life should have faded under the acid of the evils which beset the "Renaissance." One evil was a heritage from earlier times—from what Père Rivière has so judiciously called the inability of the pagan to change himself through conversion. The too hasty absorption of the Germanic tribes, so acridly diagnosed in a recent book by Otto Dibelius, led in particular to constant moral defections against which the great saints of the Middle Ages preached in vain. It was small wonder, therefore, that popular movements of harsh repression should again and again sweep over Europe, finally creating in England that season of dry rot which we call Puritanism. And so Henry's unfortunate, reprehensible defections doomed the ideal of honor, temperance and sexual loyality sponsored by More, and set the English world to watching a struggle between a totalitarism of denial and a totaliarianism of indulgence. Nothing can ever change the tragic fact that in an hour of central importance for the moral history of Europe, an apostate King traded, for the body of Anne Boleyn, a chance to regenerate his people. It was in all truth a decision as great as that of Pope Gregory's to establish celibacy among the clerks of Mother Church; and as the one prepared Europe for the family ideal of the Christian Renaissance, so the other killed the tree on the eve of possible fruition.

The second evil, bequeathed also by the past, was the ruthless dishonesty and wilfulness of the temporal power. It is not until quite recently that we have grown inured to governments so utterly beyond good and evil as was the English crown even in Henry's Catholic days. Cardinal Wolsey's diplomacy, like that of France or Spain, was a detailed practical exposition of Machiavelli. There was no fraud or violence of which a king could not be jubilantly guilty; and it seemingly never occurred to anyone that patriotic ambition might have bounds. Earnestly and steadfastly the Church had tried to mitigate the evils of feudal warfare. It had consecrated the imperial scepter; it had instituted the "truce of God" to halt incessant conflict. But at the end of all this effort, the Christian sovereigns of Europe were a pack of bloody schemers who stabbed while they embraced.

And so the king was on the one hand the representative of God's will on earth, sanctioned as well as blest by the Church, and on the other hand a savage chieftain responsible only for success. Rooted deep in More and his peers was a deep, religious awe of the crown. It was not meet that, even under serious provocation, a man should attack the viceroy of the Eternal Will. Nevertheless they were all thoroughly alive to the evils of the situation. Seeing that there must exist somewhere an effective check on autocracy —seeing on the other hand that the contest was almost everywhere going against the Papacy, as Europe's princes sponsored heretics each for his own advantage—they were not always brave enough to pit themselves against the drift. Saint Thomas More did not hesitate. The dilemma of opposing the King even though the King ruled by God's will could not easily be solved. There were moments when the tendency to acquiesce was strong. There was a time when he hoped to avert by persuasion rather than to deny by resistance. But there was ultimately seen to be in him the awareness of the epoch's responsibility. He said "No" to the King, and died.

Thus he kept eternity carefully sundered from time, and passed on the heritage of the Christian Renaissance. It was one of the greatest deeds in English history, as it is one of the richest sources of inspiration for our own days. This is a time when secularism has grafted Professor Nietzsche on Signor Machiavelli, producing a tree of unhuman fruitage. The wit, wisdom, serenity and sacrifice of Thomas More are our reply to it.

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ART AND CHARACTER

By RAYMOND S. STITES

IN HIS off seasons, when luck does not favor, your football coach "builds character." The life of a football coach may accordingly be short, but art is long, and the educational virtue of it, people are increasingly coming to see, is consistent and lasting. When Shakespeare made his lute-playing Lorenzo say to the beloved Jessica,

> The man that hath no music in his soul, . . .
> Is fit for treasons, stratagems and spoils,

he uttered a thought which is almost so universally accepted as to be a truism.

We all believe that somehow the fine arts are linked inseparably with character, and many of us who are close to the unfolding lives of young men and women would even go so far as to say that great art seems to be linked with great moral character. An old classical tradition in education has it that the superb Greek trio, Aristotle, Plato and Socrates, were the first educators to point out that character may be developed by means of art.

So Socrates, the son of a sculptor, spent some time with sculptors and painters telling them how they might put virtue into their creations for the good of society.

Plato, who was even more of a moralist and somewhat of a censor, suggested that some kinds of sculpture and poetry were conducive to brave living and high thinking, though flute players and certain types of poets were to be banished from his perfect state because their arts were emotionally too enervating. The National Council for Motion Picture Research, with its dozen or so of psychologists, has recently elaborated on this theory of Plato's, and reports of their thorough investigation tell of the effect of our newest art, the motion picture, on the nerves, imagination and moral character of American youth. (After seeing a cinema, boys on the average sleep 26 percent less than their normal amount, and girls about 14 percent less; and they remember best such items as sports, crime, acts of violence, general action, and titles.)

Aristotle, following the line of thought initiated by Socrates and Plato, gave considerable attention to the laws governing the composition of poetry and drama, precisely because he recognized these arts as character-building elements in society.

In our own country, ever since Charles Eliot Norton started his courses at Harvard in 1883, there has been a direct attempt to instil classical ideals of moral culture through the study of art. After the work of Norton and some other kindred spirits, there grew up in American colleges what were known as "appreciation courses." These were given usually by men who were educated in the humanities and blessed with missionary zeal. Such men were Poland at Brown, Weller at Iowa, and Hellems at Colorado. When President Suzzallo went to the University of Washington in 1915, he insisted that all students attend Professor Corey's lectures on the Appreciation of Art, thus, I think, becoming one of the first to make this type of course a requirement in the curriculum of a great state university. President Wilkins of Oberlin performed a similar service at Chicago in 1923, when he built up his orientation course in the fine arts.

The "appreciation course," broad as it was and effective in the hands of men like Norton and these few, probably does not reach very deeply into the character foundation of the student, chiefly, I think, because it is bound to be superficial, and because it usually comes too late in the academic program. From my experience with teaching this type of course, it seems to me that I have been putting a few baroque touches on the lives of young Americans, usually already too far formed without art, so that these belated attempts cannot easily become an integral part of their characters.

A second use of art in character education, not directed to morals, was that advocated by Huxley in his speech to members of the Liverpool Institute in 1882. He was convinced that in a well-rounded scheme of education not only reading and writing, but also drawing, should be taught.

> Writing is a form of drawing, therefore if you give the same attention and trouble to drawing as you do to writing, depend on it, there is nobody who cannot be made to draw. I think this gives you the means of training the young in attention and accuracy, the two things in which all mankind are more deficient than in any other mental qualities whatever.

So the herald of the new dawn of biological science would educate character toward scientific accuracy by teaching art! In this, Huxley was like Benjamin Franklin, who introduced mathematical perspective drawing into the curriculum at the University of Pennsylvania—as a science.

If the study of drawing, as a character-building factor, has a decisive value, to a similar value I may attribute the great interest in history of art courses which has grown up within the last thirty years. These at their best are scientific sociological disciplines, and have arisen, in the educational field, particularly in the great institutes of Strzygwoski, Wolfflin, and Venturi, in Austria, Ger-

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many, and Italy. Their influence may be best studied in the departments of art at Harvard, Princeton, New York University and Chicago. They, like the appreciation courses, have been greatly admired by the students, chiefly, I believe, because they have attracted great men, men very much of our time, usually followers of Aristotle, who are interested both in science and art.

But both types of courses have left something to be desired as aids in character building. The classical tradition of art teaching, the art appreciation course, was, like Plato's discussion, an acceptance of art in the past tense. The teacher always thought of art as a *fait accompli,* and its substance as something to be approached worshipfully. Perhaps that is why this type of course does not greatly appeal to the ordinary run of American students, the prospective engineers, business men, doctors, lawyers and politicians. We are a young, virile people, creative and dynamic; hence most of us, as I have discovered, are at least as interested in the soap carvings of a child, or our own first attempts at new creation, as we are in the marble of Phidias or the paintings of Rembrandt.

The study of art as a historical or sociological science is, I believe, closer to the spirit of our people, yet it is still too much the thing for the scholar and professional in education.

In an attempt to discover in just what ways art was taught in our colleges, I had a student read through the catalogs of forty-three institutions, running down the list as they stood on the shelves of our registrar's office. In these colleges, courses in architecture, drama, music, painting and sculpture were taught by three methods. There were roughly 142 appreciation courses listed, 300 historical courses and 1,003 practical courses. Outside of these there were 369 classified as theoretical courses, called theory of perspective, theory of color, or music, which I suppose may be divided between the first and third classes, depending on whether they required practical laboratory experience or not.

It is this third set, the practical courses, or courses that require a degree of creative expression, which most interest me. It seems that there is definite evidence for a third approach to art as a factor in character formation, and that this lies in the realm of the practical courses, which will probably develop greatly in the future. It, too, has historical antecedents. To begin with, this approach to art as a natural release of ideals is an oriental thing. It began in America perhaps when Horace Mann, as first president of Antioch, in 1853 insisted that the balanced, symmetrical character be schooled in drawing, social dancing and music. Perhaps he had Shakespeare in mind, though I think it more likely that the influence of his friend Emerson weighed heavily with him; for in a little-known lecture on "Character" the Sage of Concord said:

> There is somewhat constitutional to man to do—somewhat that he does with joy, and with the consent of all men and things. The sea calls to him in its tides and waves. The air makes his words musical—all creatures treat him as a benefactor.

Here the philosopher of America's ideal future drew rhythm and joy and music into the realm of the natural, not legal, morality. There is not much difference between what Horace Mann and Emerson proposed a century ago, and what Diego Rivera wrote about his art in Detroit last year:

> I am not merely an "artist," but a man performing his biological function of producing paintings, just as a tree produces flowers and fruit, nor mourns their loss each year, knowing the next season it shall blossom and bear fruit again.

Like Walter in "Die Meistersinger," who "sang wie er müsst," these men would have us created through necessity because of some universal law of compulsion.

A recent article entitled "The Rôle of Art in Personality Development," by Dr. Zachry, director of the Institute for Mental Hygiene in the State Teachers College, Upper Montclair, New Jersey, diagnoses simply and carefully the miraculous effect on the unsocial, day-dreaming child, when that child is given a means of expressing itself in artistic media. Dr. Zachry suggests that our adult day-dreaming is usually an unhealthy, character-disintegrating trait which might be removed by practising art, and notes for us many kinds of children who have been helped to more social attitudes by such practise.

For eight years I have been pursuing a similar course of investigation in connection with my work as a teacher of art. The best way to show what I mean, I think, is to give the histories of students whom I have been watching for a number of years. Space permits mention of only two.

Seven years ago, while I was instructing in a Western university, a well-known educator whose son, as he told me, had "gone to pieces," asked me if I could do anything to help the boy. The youth, who had grown up in that academic atmosphere, was more than normally intelligent. His trouble was that he saw too much of the discrepancy between the teachings of many of the professors and their private lives. He questioned, revolted, and ended by condemning the entire system of that university, and in the process did not stop at lying, cheating and even stealing. The youth was brought to me, I gave him some clay, and soon had a bust—you may not believe it—of Abraham Lincoln, who appealed to the boy, as he said, because of his great honesty. I helped him by suggestion and otherwise to experiment with a number of artistic media, and was able to

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give, with the help of my sculptress wife, a course in training which, once started, the boy has carried forward until last year he helped finish some of the great paintings at the Century of Progress Exposition in Chicago. He is having a hard struggle, but disinterested parties report that there is emerging a strong social character.

At Antioch four years ago, within a month after I opened my courses at the college, a quite dissimilar case came to my attention. A student whose work was suffering in his very specialized field of the chemistry of water supply found himself a potential sculptor, and the case had so many interesting side angles that it soon became bruited about the campus. It has since become a regular occurrence for our deans of men and of women to send students with certain types of character deficiencies into a special group of art classes where we strive to iron out the difficulties by allowing the students to create their ideals in concrete form. Last year the curriculum committee voted to change the appreciation course, which was required for the fourth year, into a general course in fine arts with laboratory periods, suggested for all freshmen and required before graduation. This arrangement has been tried out for more than a year now.

For a number of years past I have prepared questions, necessarily incomplete, whose answers tend to show that the students believe on the whole that the exercises in the creation of art have a definitely integrative effect upon their characters. Probably, with the assistance of an interested psychologist, in this elementary course, we could discover at Antioch precisely the effect of creative activity upon character.

Psychiatrists, social psychologists, and anthropologists will, I think, agree when I affirm that artistic creation is, first, a biological, second, a mental, necessity. Art may be of some value when appreciated, reviewed, scientifically analyzed, but it does not achieve its full value until it has been experienced as a means of making our dreams become socially acceptable realities. That our folk ideals flower into art is as necessary for the development of American spirit as were the temples of the Acropolis and the great tragic poems for the Greeks, or the Gothic cathedrals for the inhabitants of medieval Europe. If we thwart or ignore this inner drive to artistic creation, now that we have leisure for it, we shall bring up a race of crotchety, warped personalities. If we encourage it to grow in our youth we may be sure that our racial character will not be wholly that of men "fit for treasons, stratagems and spoils"; nor shall we, like Spengler's disciples in a Hitlerian Germany, think of our destiny in terms of a race of Niebelungs, arming for one last, inevitable, desperate battle, in which the race will sink, gloriously fighting, in the ruins of civilization.

THE NATIVE'S RETURN

By ANNE MANNING

IN A REVIEW of the "The Native's Return," by Louis Adamic, it was said: "The Book of the Month Club has not picked a more profoundly soul-satisfying book in many moons." Would that were true. Soul-stirring it often is, but soul-satisfying not at all. It is interesting and admirable in its descriptions of scenery, and its portrayal of costumes and customs, and its apparent analysis of affairs as they are today in the Balkans. One took up the book with pleasure, thinking that the author ought to be well equipped as to language and traditions for the work he had undertaken. But the book is disappointing because conclusions are reached without going deeply enough into the causes—which are legion—of the state of mind and consequent conditions that prevail generally, in the world at present, and perhaps in an exaggerated form in Jugoslavia. It is doubly disappointing in what it ignores. He writes as one who never heard of the Gospels, the Beatitudes or the thirteenth chapter of St. Paul to the Corinthians—the only doctrines by which right thinking and happiness can be restored to the world.

The Balkan countries have been dominated by various cultures for centuries with various results, and an unbiased study of these cultures, and the manner in which the people responded to or opposed them, would be instructive and infinitely more helpful toward a solution of present difficulties than the Kossovo epic. Unfortunately Mr. Adamic's mind is iconoclastic: his cure-all is the "Russian way."

He makes a mistake common to many. He speaks as if each race were a separate creation. The race is one, human and fallen. The virtues and faults of all tribes are the virtues and faults of human nature. The variations between peoples are due to many causes spiritual and material, the most important being, of course, religion and philosophy. It also makes an extraordinary difference whether the religion be true, partly true, or false; and again whether religion is a life or merely a pose, or even a prejudice; whether it is free or hampered, influenced or controlled by courts, governments or politics.

One must pity, and excuse greatly, the Serbs who suffered oppression under Turkey for generations, and, seeing their condition, turn with heartfelt gratitude to Austria, Spain, Poland and Rome which saved us all from a similar blight. If in Dalmatia, Slovenia and Croatia the people know how to laugh, and are more enlightened than in other parts of Jugoslavia, they have Venice and Vienna to thank. No doubt these provinces were often dealt with unjustly, but if they had thought universally, and put their race prejudices aside, and, while retaining the good they already possessed, had merged into the superior culture of the conquering nations, they could have accomplished much for themselves and for the general good of mankind.

No one who reads history can deny that the French who first colonized Canada were a great and heroic people with lofty ideals. They knew that a man's happi-

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ness does not consist in the number of his possessions, but in liberty and the color and sanity of his mind. Materially, under the Providence of God, they were conquered by the English. Being gentlemen, they knew how to lose with grace—how to sacrifice the material to the spiritual, how to render to Caesar the things that are Caesar's, and to God the things that are God's. The English, too, were gentlemen and had the good sense to agree to the request of the French for the safeguarding of their religion and their language—all that really mattered—and Canada today is one, not a battlefield of conflicting races. The most beautiful "Shadow on the Rock" is that of the shaft that bears the equally honored names of the conqueror and the conquered, Wolfe and Montcalm.

One of the best bits of the "Return of the Native" is that in which the author lets a Croat speak for himself. It rings true not only for Croats but for most Catholics. "We Catholics are yearners for what we conceive to be justice. We expect and long for fair play. We believe that one should not be harmed or deceived and that everyone should be free to work in his field or forest. We passively resist the forces of injustice and lack the will to oppose others."

It is a great pity that Mr. Adamic did not let the other nationalities and religions speak for themselves. It would enable us to understand Jugoslavia better. However, such matters seem to have concerned him less than making an effort to convince his readers that the true Slav is to be known by the Bolshevist Communistic product.

Poor Sarajevo, where so much blood is crying to heaven for vengeance. One wonders what can be the concept of liberty of those who cannot see the irony of the Serbian inscription on the plaque marking the spot of the assassination of the Austrian Archduke Franz Ferdinand and his wife. "On this historic spot Gavrilo Princip on St. Vitus Day, June 28, 1914, heralded the advent of Liberty."

Boasting of the vitality of the Jugoslavs, the author says they destroyed the Austrian Empire. That is not true, although the atrocious murder in Sarajevo started the World War. The crime of the dismemberment of Austria and Hungary rests with the men who sat comfortably at the long table at Versailles. There some men not used to power, puffed up with pride of a victory bought too dearly by many of us, struck a greater blow at civilization than they realized. But Austria has not been destroyed for the soul of Austria is indestructible. Neither is Russia destroyed though the best of the nation have been murdered, imprisoned or are in exile and a reign of terror seems at the moment to triumph in that unhappy land.

The final chapter is very revealing. Therein we realize fully the pestiferous trend of the book: Russian propaganda. The author throws down a challenge to the United States in suggesting, prophesying and agitating the overthrow of a civilization in which he lived and prospered for nineteen years and more. "America will have to go Left. She will go Left. Jugoslavs will make her go Left." He stresses what he considers the contributions of the Jugoslavs to the greatness of the United States. But the greatness of the United States does not lie in the long distance telephone, nor in the mining of its coal, ore or steel. It is great in the degree in which it heeds the eternal verities. Hereafter its greatness will be judged by the manner in which it meets and deals with existing evils that are largely due to godless schools: too great tolerance of underground secret societies, those hotbeds of ignorance, hatred and injustice; too much liberty for men who have not learned self-control; too much blasphemy and ranting against law and order in Union Square, and in an unscrupulous press.

A Slovene true to his traditions should have learned in his youth that no motive however good can excuse a lie, for a lie is always sinful and bad in itself. But the author cheerfully lies to his mother and family when leaving the country, so we cannot be sure of the veracity of anything he has written. There are too many high-sounding phrases that are wholly unwarranted by the facts, such as calling the "Russian Plan" a socio-economic morality, based on the principle of production for the benefit of the producing masses, and not for the benefit of a small number of rugged individuals. Judging by the testimony of men who know Russia, at first hand, nothing could be further from the truth. For not only what is produced, but the enslaved producers, exist body and soul for the State, which in the last analysis is the tyrant at the top who is able to grasp the power and rule by force and terror. Even he lives in fear because the possibility of intrigue is not wholly eliminated, though almost; for every man, especially in the army, thinks of every other as an enemy and a spy and dares not speak according to his convictions. Such is the liberty heralded at Sarajevo and desired for America.

We are told that all problems, even religion, must be settled on the Russian plan. That means imprison or murder all priests and ministers of religion, destroy religious art, turn the churches into cinemas in which religion can be caricatured, and teach the next generation from infancy to break each and all of the Ten Commandments.

Hibiscus

They have the scarlet that was on the lips
That prophets smote with curses till they paled:
Even Sidonian queens
Who praised Astarte's name
When ships of Tyre came in.

Their scarlet darkens like the stain in dust
Where walked the daughter of Herodias,
For, lemans of the sun,
They have no longer life
Than morning-glory's lease.

But always on the hedges will be bright
Bells of hibiscus which girls will cull,
And make their scarlet droop
From black hair to dark cheek
Where they walk in the noon.

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Seven Days' Survey

The Church.—The twelfth centenary of the Venerable Bede (674-735), Saint and Doctor of the Church, was celebrated at Rome by the inauguration of the library of the Pontifical Beda College instituted by Leo XIII, a lecture by Archbishop Downey of Liverpool in the Grand Hall of the Angelicum College, and a solemn Mass in the Church of Santa Susanna. * * * A National Conference of Clergy Youth Leaders will be held at the University of Notre Dame, July 8 to 12, under the auspices of the Most Reverend John F. Noll, Bishop of Fort Wayne. The Catholic Boys Brigade of the United States has formed a White Star Committee to undertake an Americanization plan for American-Mexican youths in this country. * * * The University of Louvain has just celebrated the centenary of its reopening after the French Revolution. Since 1909 its students have increased from 2,300 to 4,380. The university was founded in 1427 by Duke John of Brabant. * * * Cardinal Hayes of New York has established a new community of Sisters, the Daughters of Mary, Health of the Sick, to cooperate with the work of the Catholic Medical Missions. * * * The fifth International Catholic Conference on Social Service will be held at Brussels, July 28 to 31. Cardinal Van Roey of Malines will serve as honorary president; Queen Elizabeth of Belgium will be a patron. Delegates are expected from the principal European countries and from North and South America. * * * The National Conference of Social Work, at its meeting in Montreal, has elected as its president for 1935-1936 Monsignor Robert F. Keegan, executive director of the Catholic Charities of the Archdiocese of New York. * * * The 80,000 Catholics of Malaya now have a forty-page weekly newspaper of their own, the Malaya *Catholic Leader*. * * * The French government recently held elections among owners of radios to choose councils of administration and supervision for its twelve regional broadcasting stations. The *Action Catholique Française* encouraged the naming of Catholic candidates, who won out in eight of the twelve electoral districts.

The Nation.—Immediate start of work on low-rent housing and slum clearance projects to cost $249,000,000 was announced by Secretary Ickes. Total building throughout the nation reached a new high for the year during May, the F. W. Dodge Corporation reported. Privately financed projects were setting the pace, with an expenditure for this year of $79,575,300 as compared with $62,566,300 for May, 1934. The low material cost rule established by the President for work relief does not apply to the government's housing enterprises. * * * By a standing division of 168 to 52, the House voted final passage of a bill designed to save the Agricultural Adjustment Act from the fate of the original NRA at the hands of the Supreme Court. The power of Secretary of Agriculture Wallace to regulate sale and production of farm products was increased. Rental and benefit payments for expansion as well as contraction of farm output are provided for, and existing processing tax rates may be increased by 20 percent or reduced to zero. Most of the farm relief proposals of the last decade were included in some form, among which was an appropriation of $100,000,000 for carrying out a modified version of the McNary-Haugen equalization plan. * * * An administration bill was introduced in Congress to improve control of the liquor traffic. Experience gained in the first years of regulated traffic since repeal were incorporated into the measure. It would provide for the control by the Federal Alcohol Control Administration of distilling alcoholic beverages and importing or shipping them in interstate commerce, as well as, as at present, wholesale liquor dealing. It also would enact principles as to fair competition, labeling procedure, trade names and advertising, and would forbid consignment sales, various forms of commercial bribery and the practise of "tied-houses" by which a retailer contracts to buy exclusively from one firm. * * * The House Judiciary Committee reported favorably the Celler bill permitting the federal government to cooperate with dry states, on their request, to keep liquor out of their territory. * * * Edwin C. (Alabama) Pitts, former Sing Sing Prison athletic star (see last week's Survey), was ruled eligible to play professional baseball by Judge Kenesaw M. Landis, professional baseball's supreme arbiter.

The Wide World.—The new British Cabinet came to an understanding with Germany, agreeing that the Reich should build to 35 percent of the strength of the English navy. In submarines Germany could build to 45 percent. The French were extremely disconcerted by this further abridgment of the Treaty of Versailles and by the defection of her ally. * * * Foreign Minister Benes of Czechoslovakia visited Russia to demonstrate further the solidarity between the Soviet and her new bourgeois allies. The Czech armament firm, Skoda, just backed the first regular foreign loan Russia has been able to negotiate since the Czar, giving credit of over $10,000,000. The issue was quoted on the regular exchange. * * * Japan is finding it possible to withdraw half her troops from the Tientsin-Peiping area in North China. Chinese authorities are doing what the Japanese want and not saying anything, thus not committing themselves and not antagonizing the Japanese generals. Chahar, an inner Mongolian province thrusting toward Siberia, has been reorganized according to Japanese desires as Hopei was before. The Japanese say they will protect the wealth of the latter great province (its population is 35,000,000) from the draining of Chiang Kai-shek and the Nanking government. Britain is initiating conversations with the signatories of the Nine-Power Treaty on the eastern situation. * * * The mobilization of Italy has raised most

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complex rumors throughout the world. Of over 1,000,000 men put under arms, one-quarter have been shipped to Africa and all silver coins have been called for use in that continent. The morale of the soldiers and of the population is said to be low, and the government is said to be incapable of supporting such a huge idle army more than a few months. It is expected that Italy will accept something less than full conquest of Ethiopia in the face of English and League opposition, and so an explanation of the mobilization is looked for in the north. For a strictly limited time Italy's preparedness will be an overwhelming advantage in dealing with any possible Austrian crisis, but if she becomes embroiled in African warfare, financial difficulties and home discontent, she will have little to say on the fate of middle Europe.

* * * *

New NRA.—On the morning of June 13 Senator Long (Louisiana) ended his fifteen and one-half hour speech before the Senate and that body passed the House NRA bill with an amendment explicitly putting back into full force the anti-trust laws. The following day the House passed the bill with the amendment and the President signed it. As set up by executive order on June 16 the new NRA, which will last until April, 1936, is a skeleton form of the old one, with code making and enforcing provisions eliminated. James L. O'Neill of the Guaranty Trust Company of New York was appointed acting administrator. A Division of Review was established with Leon C. Marshall director. This agency will gather data on the effects of the codes during the past two years, and on the present and future effects of the abolition of codes. It will be used to counteract private propaganda by furnishing designedly impartial statistics. A Division of Business Cooperation under George L. Berry will facilitate the formation of voluntary codes and encourage agreements on labor relations and fair trade practises in so far as they are permitted by the anti-trust laws. An Advisory Council will take the place of the National Industrial Recovery Board. The Federal Trade Commission will now have to enforce fair trade practises in line with the anti-trust laws. The NRA staff will be reduced from 5,400 to about 1,700, key personnel for the whole code system being retained. President Roosevelt intends to keep a NRA framework organization "so long as there is a possibility of further legislation."

Still in the Mill.—With the passage of an extension of the NRA in a form within the limitations laid down by the Supreme Court, the Social Security Bill, which grants old-age benefits and sets up unemployment insurance in cooperation with the states, became the next business to emerge from Congress. Senator Long's "share the wealth" program, with which he attempted to saddle the security bill, was voted down in the Senate without a record vote. The Guffey coal bill was next on the list of "must" legislation for the present session of Congress. This bill provides for a national coal commission to administer trade agreements and wage and hour contracts. It is hoped that it will stabilize the soft coal industry for the benefit of both the operators and the miners. The much disputed Utility Holding Company bill, with some changes by the House of the strict provisions adopted in the Senate for the elimination of holding companies, is also on the list to be finally decided by the present, the seventy-fourth, Congress. The Wagner National Labor Relations bill has just passed with important amendments and with sharp divisions of opinion as to the merits of its plan for government arbitration of labor relations. Other expected legislation includes two transportation bills, one providing for motor-trucks the same federal regulation in interstate traffic as that for railroads, and the second, likely to be complicated by the developments in the Department of Commerce, embodying the President's suggestions for direct subsidies to American shipping in place of the present system of subsidies disguised as mail contracts; a bill to expand the Tennessee Valley Authority; and finally, perhaps, the controversial Banking Bill which would amend the Federal Reserve Act and give the Reserve Board direction over the credit policies of the Reserve System in a manner which would virtually set up a central bank.

Saving the Franc.—M. Jean Tannery, governor of the Bank of France, told the governors of Europe's central banks, meeting at the World Bank at Basle, Switzerland, June 16, that the action of the United States Treasury was the deciding factor in saving the franc in the recent French monetary crisis. He commended Secretary Morgenthau's "broad understanding of the situation," which led the United States Treasury at a critical juncture to buy at the regular rate enough of the earmarked gold of the Bank of France to keep the market supplied with badly needed dollars. Full details of the franc crisis have not as yet been revealed, but enough was made known by M. Tannery to make clear the gravity of the situation. As a result of a speculative drive on the franc and French budgetary difficulties, gold losses from the Bank of France had risen in three weeks from 60,000,000 to almost 1,000,000,000 francs a day. The Bank of France continued to assure the free movement of gold, but raised the discount rate from 2½ to 6 percent between May 23 and 28. Steamship facilities for carrying gold to America were taxed to capacity and it became physically impossible to ship any more gold from France to this country. There was a widespread demand for devaluation of the franc. If France had gone off the gold standard, other nations were expected to follow, so that American support in supplying the needed dollar exchange is believed by many to have staved off an international devaluation race and a blow to our foreign trade. It is held in some quarters that the American move was another step toward international currency stabilization, the necessary forerunner of world trade recovery. There can be little doubt that the Treasury's present gold policy tends toward stabilization of international exchange markets. Chief opposition to international stabilization comes from Great Britain, where the pound sterling is at present not on a fixed gold basis, and is expected to remain flexible for some time.

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Mother Thérèse Couderc.—Within the past week, a delightful communication reached this office telling of the ceremonies in the Vatican on May 12 when Mother Marie-Victoire-Thérèse Couderc, foundress of the Society of Our Lady of the Retreat in the Cenacle, was officially declared "Venerable" for the heroic degree of her virtues. The day was also the feast day of the Holy Father's patron saint, Saint Achilleus, said to have been baptized by Saint Peter. At the ceremonies it was recalled that when the Pope was a young priest, having finished his studies in Rome, and having returned to Milan to undertake his work at the Ambrosian Library, he was designated chaplain of the Cenacle retreat house then just opening in Milan. The essential activity of the Cenacle, he said, had led him to think of and experiment with Catholic Action, which was later to become so much a part of his thought and pontifical labors. Present in the consistorial hall of the Vatican were the Very Reverend Mother Majoux, Superior General, with her Assistant General, and the Provincial Vicars of the several countries to which the society has spread, many local superiors and the entire community of the Roman Cenacle. The family of Mother Thérèse was represented by her nephew, M. l'Abbé Couderc, an octogenarian, chaplain of the Cenacle at Bordeaux. Mother Thérèse, born in a little hamlet in the diocese of Viviers, February 1, 1805, formed in 1826 the Society of Our Lady of the Retreat in the Cenacle under the direction of the Jesuit Father Terme. Even before her death in 1885 it had a remarkable growth, and today has thirty-four houses and about 1,250 members. Besides the invisible apostolate of prayer of the religious, their principal works are the providing of spiritual retreats for women and the teaching of Christian doctrine.

Current Passion Plays.—Although the world-famed Passion Play of Oberammergau is not to be given this year, several others worthy of note will be presented on the European continent this summer. The first performance of Canon Arnoul Greban's fifteenth-century "True Mystery of the Passion" has already taken place before the imposing façade of Notre Dame Cathedral at Paris. At Nancy a cast of 500 actors, who remain absolutely anonymous and receive not a sou for their services, will present "The Eternal Drama of Golgotha" on Sundays during July, August, September and October. The presentation lasts from 9 a. m. to 5:30 p. m., with an hour and a half for lunch. A century-old Passion Play will be presented at Bourges, July 21 and 28. The cast comprises 300 actors all of whom serve without pay; the drama is divided into twenty-four scenes each of which is accompanied by appropriate music. In one scene of this play Herod visits John the Baptist in prison to discover the secret of his mysterious power, whereupon Saint John gives the monarch a fiery lecture on the evils of intoxicating liquors and the benefits of temperance. In addition to these three French versions of the sacred drama, there is the Passion Play at Thiersee in the Austrian Tyrol, which will take place on Sundays from now until September. The Passion Play at Thiersee has been given every ten years for over a century and a half by these sturdy peasant mountaineers. It is the only Passion Play of modern times which incorporates a scene depicting the Last Judgment.

Liturgical Music.—The Pius X School of Liturgical Music is directing summer sessions this year in Washington, Detroit, Rochester, St. Louis, New York, Newton, Massachusetts, and Peoria, Illinois. The courses in New York, given at the College of the Sacred Heart, will open July 1 and will deal with the theory, interpretation and accompaniment of Gregorian Chant according to the principles of Solesmes. A model school is to be conducted, covering the practical work for all grades in school, and general courses will be given in liturgy, classic polyphony, essentials of music, harmony, counterpoint, choir training, ear training, sight reading and melody writing. Private instruction in instrumental and vocal music is also offered so that the school curriculum is complete in its field. The Reverend Gerald J. Ellard, S. J., the author of the book, "Christian Life and Worship," will give a course on Liturgy in Life. Every week the entire student body will prepare and sing a complete Solemn High Mass or Vespers.

Honoring Agnes Repplier.—At the 188th annual commencement exercises of Princeton University, which, despite intermittent showers, were held in the open air in front of historic Nassau Hall, June 18, Agnes Repplier was awarded the honorary degree of Doctor of Letters. This is the second time in the university's history that a woman has received a Princeton degree, the first occasion being the awarding of a degree to Willa Cather in 1931. In conferring this degree on Miss Repplier, Dean Eisenhart spoke as follows: "Agnes Repplier, dean of American essayists, sympathetic annalist of her native city, Philadelphia; faithful biographer of Père Marquette and Mère Marie of the Ursulines. American literature has been permanently enriched by her Gallic gaiety, her kindly humor, her keen thrusts of satire, trenchant but without venom, her good taste and innate sense for the amenities of life and letters, her rich store of reading, her anchorage in ancient loyalties of faith. Not indifferent to counter-currents and points of friction in the world of today, she has been able to forget 'the vexations and humiliations of the present in a serener study of the mighty past.' "

* * * *

The Nation's Money.—Treasury Department figures revealed as the government's fiscal year neared its end on June 30, showed an increase of about 20 percent in federal tax receipts during the past year as compared with the year previous. From July 1, 1934, to June 15, 1935, the total recipts were $3,560,593,918 as compared with $2,907,571,063 for the corresponding period of the year previous. Income taxes provided $930,836,624 compared with $683,935,008 for the earlier period. Income tax receipts during the current month have been unusually large, amounting up to June 15 to $85,425,413 as compared with $53,994,872 a year ago. Indications were

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that the total income tax receipts for the fiscal year would be somewhat over $1,000,000,000. Collections of miscellaneous internal revenues, a good barometer of general business, amounted to $1,605,808,690 through June 15, compared with $1,417,066,673 a year ago. Total government expenditures, emergency and regular, up to June 15 of this fiscal year were $6,864,067,119 as compared with $6,669,095,044 a year ago. The principal Treasury Department officials concerned with taxation have been in conference with President Roosevelt and as this goes to press the news is coming in of his call for an inheritance tax bill along the line proposed by Secretary Morgenthau at the time the soldiers' bonus measure was being considered. Continuation by Congress of the so-called "nuisance taxes" after their expiration on June 30 was a foregone conclusion.

The Trend in Work Relief.—Harry L. Hopkins set as a goal during the week the employment of 1,000,000 men on work relief projects by the middle of July. The Works Progress Administrator also declared that 3,500,000 persons now on relief rolls were to be employed in various projects within a year. Having set the figure at 3,500,000 the government is faced with the difficulty of finding the best means of disbursing the $4,000,000,000 among such vast numbers. Considerable conferring led to the decision that the average sum of $1,140 per man should be spent on projects in which labor cost was high in comparison with the cost of materials. Critics of the New Deal immediately perceived the danger that much of the proposed work would produce little of lasting benefit to the various communities; to many it seemed like a return of the scuttled C.W.A. As an instance, a scathing article in the New York *Sun* by David Lawrence charged that the whole program had collapsed due to its impracticability, since most of the projects discussed at Washington would involve, in the opinion of "hard-headed business men," a cost of $5,000 a man. Mr. Lawrence went so far as to intimate that the President was using his power to allocate funds at the behest of certain members of Congress for the purpose of securing support for his legislative program. He reminded *Sun* readers that the total cost of direct relief for all families now on the rolls would be only $1,000,000,000 a year. The President has gone ahead with his plans to get the program under way. He addressed the forty-eight state directors of the relief program informally, June 17, exhorting them to do their best and to keep politics out of their activities. He told them that they would be given as much discretion as possible and that he considered decentralization most desirable.

Shipping Charges.—Assistant Secretary of Commerce Ewing Y. Mitchell, ousted by President Roosevelt after Mr. Mitchell had for some time refused to resign, made charges that "racketeers," "money changers" and "high-pressure lobbyists" dominated the Commerce Department, Secretary of Commerce Roper and particularly the department's Bureau of Air Commerce and the Bureau of Navigation and Steamboat Inspection. Secretary Roper replied to the charges that they had previously been made to him by Mr. Mitchell and that he had turned them over to the Department of Justice to be investigated. Until his removal, Mr. Mitchell was head of the two bureaus named. He was continuously ignored, he said, and added that "improper favoritism and graft" controlled them. The Senate Commerce Committee, by a strict party vote controlled 13 to 5 by the Democratic majority, recommended confirmation of President Roosevelt's appointment of Mr. John Monroe Johnson of South Carolina to succeed Mr. Mitchell in the Commerce Department. At the same time, the committee adopted a motion made by Senator Vandenberg of Michigan to investigate immediately the charges made by Mr. Mitchell. He was called as the first witness. The laying up of the Leviathan by the United States Lines entailed a "gift" to the company of $1,720,000, Mr. Mitchell asserted, and he excoriated the sale by the old United States Shipping Board of 146 ships in bulk for $4,600 each. Some of these, he declared, had cost $2,500,000 apiece. A lack of novelty in the charges and of conclusive evidence was noted by the committee and the consensus of opinion seemed to be that any political capital which might be made would be liable to reflect against both of the major parties.

Value of the A.A.A.—On June 16, the Brookings Institution issued two reports on the processing tax and crop control efforts of the A.A.A. during the past two years. Harold B. Howe endorsed the tobacco program. He found the tobacco growers were definitely aided and said: "The benefits received by growers have been derived from the former profit margins of the manufacturers, while it appears that the consumers of tobacco have born little if any of the cost thus far." While calling the program successful, the report somewhat hedged: "It is entirely possible that other effects, including those upon the consumers, would be of a more undesirable character from a longer point of view." The wheat report of Professor Joseph D. Davis was thoroughly condemnatory. He decided that the price of the commodity went up because of the drought, the tariff, and, to "some extent, dollar depreciation." An estimated $200,000,000 increase in the income of wheat-growers above what they would have gotten "was done mainly at the expense of consumers of wheat including farmers other than those who had their own wheat milled tax-free for home use. In this redistribution of the national income, consumers as a class paid more money than wheat-growers gained." The warning from the longer point of view was definite: "As in the notorious cases of the protective tariff and 'pork barrel' appropriations for river and harbor improvements, those who get such favors from the government seek to retain and enlarge them; and their opposition to similar favors to other regions and other groups is weakened. Thus there is a tendency for the spread of a sinister form of political corruption, which even its beneficiaries do not commonly recognize as such, so plausible are the grounds on which it is advocated and its results are accepted."

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The Play and Screen

By GRENVILLE VERNON

Becky Sharp

WILL JUNE 13, 1935, prove to be a turning point in the art of the screen? It was on this date that an American audience made its first acquaintance with a full-length three-color photoplay, when Francis Edward Faragoh's adaptation of Langdon Mitchell's "Becky Sharp," with color designs by Robert Edmund Jones, and directed by Rouben Mamoulian, was revealed at Radio City Music Hall. The choice of Thackeray's great novel was an admirable one for the display of the possibilities of color photography, for only through the use of color can the atmosphere of the Napoleonic period be adequately portrayed. There can be no question that in historical subjects the black and white of the screen has proved unable to give the quality needed for the evocation of periods in which costumes and surroundings cry out so insistently for the employment of brilliant color, and all who believe that the screen can approximate the art of the legitimate drama will hope that a process has at last been discovered which will do away with the monotony of black and white. The directors of Pioneer Pictures believe that at last such a process has been found, and "Becky Sharp" is their first offering on the altar of this belief. What is the result disclosed?

It is certain that the use of color in "Becky Sharp" shows that at least a beginning has been made. Where the picture is most successful is in mass effects, such as the ball at Brussels. Here the employment of brilliant primary colors, especially reds, is startlingly brilliant. The uniforms of the officers, the decoration of the rooms, is of a beauty that the screen has never before attained, and well deserved the applause it received. The speaking stage can never hope to equal the sweep, even the majesty of hue, which Mr. Jones was able to impart to this scene. Admirable too are some of the close-up shots, notably Becky's supper with Lord Steyn. These are the high points of the film. But in the longer shots where faces and figures require clarity of depiction the film is less successful. These scenes seemed too often blurred in outline and in color. The close-ups too of single faces, notably of Miss Hopkins's Becky, showed a coarseness of skin texture which will have to be corrected before success here is reached. This is particularly apparent when the actress has to register emotion, the effect being as if the actress is appearing under a lighting system which reveals make-up as make-up, thereby defeating its primary purpose. Fine, too, as is the projection of unmixed color, when subtler effects are striven for the result is less admirable. In short, it is too early as yet to determine whether this new process is going to oust the present method of screen projection. We can only say that in some things it has proved remarkably effective.

It is a pity that in their concentration on color effect the producers of the picture did not make more of the story itself. Mr. Mitchell's play has proved on the stage remarkably telling, and evoked the character and atmosphere of Thackeray's great romance as few dramatizations have been able to do. But Mr. Faragoh is only moderately successful in transferring the scenes and characters to the screen. Some of the fault undoubtedly lies in the casting.

Miriam Hopkins is excellent in the lighter scenes, but of the indomitable character of little Becky she gives but a faint hint, either in action or in vocal quality. Her impersonation too often seems thin and labored. Alan Mowbray is good enough as Rawdon Crawley, but G. P. Huntley's George Osborne seems rather pale. Sir Cedric Hardwicke's Steyn is effective but lacks the sinister and mysterious quality the part really requires. Nigel Bruce is most amusing as Jo Sedley, even though a little lacking in avoirdupois, and George Hassell is excellent as Sir Pitt. The other characters are good, and William Faversham in his brief moment as the Duke of Wellington is more than that, having the distinction which too many of the other figures lack.

Mr. Mamoulian's direction is on the whole excellent, though the panic at the ball seemed rather overdone. One thing, however, is certain—Pioneer Pictures are on the right road. Too long have the movies been given over to the trivial and the salacious. "Becky Sharp" is a worthy effort, and one which may well be the door to the land so long promised by the screen, but never yet attained. (At the Radio City Music Hall.)

Earl Carroll Sketch Book

MR. CARROLL has long been known as a producer of revues of sumptuous quality, though rather obvious appeal. His latest is simply another of these. It has beauty in its chorus, spectacular effects, little imagination in the sketches, and much vulgarity. It is all in all of a vintage of the pre-depression years. Of the principals Sybyl Rowan proves to have a vein of incisive humor, and a comedian masquerading under the name of Sassafrass through his original method of producing effects makes one wish to know more about him and to see him more. There are also a number of skilful dancers, notably Jane Moore and Billy Ravel, and Duffin and Draper. It is a pity that with all the money poured into the production, more should not have been used to obtain the services of first-class artists, and that the writers of the sketches should have thought that vulgarity and age-old jokes are what the public wants. The revues which have made the great successes in the last few years have offered far more than this. In his next offering Mr. Carroll would do well to ponder on the reasons why "Anthing Goes" and "Of Thee I Sing" have made such stupendous hits. (At the Winter Garden.)

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Communications

SALVATION IN THE BAG

Chicago, Ill.

TO the Editor: This communication should begin, "Gentlemen of the faculty, I address you privately," but since THE COMMONWEAL has brought into the clear light of discussion a subject which is by no means private but concerns intimately the common welfare of American Catholic life, the present writer enters the discussion without further apology.

The status of Catholic higher education in this country presents to the honest observer within the system a variety of problems, contradictions and anomalies. The statistics of our material accomplishment (which will not be offered in detail here) are indeed impressive: hundreds of millions no doubt in buildings and equipment, a few millions at least in endowments, hundred of thousands of students and graduates in all walks of life, thousands of lives cleric and lay given devotedly to the cause. And the cultural and spiritual result, though it cannot of course be estimated in such statistical terms, must be accounted worth the cost. Still that result might and should be so much more cogent and effective that plain-spoken but honestly sincere indictment of certain deficiencies may be of some positive value.

There probably has never been in modern western history so culturally and socially ineffectual a minority, in ratio to the mass, as the twenty-odd millions of Catholics in the United States. A priest-editor once referred to this mass-minority of American Catholics as the Church, not Militant, but Dormant. A great part of the responsibility for this condition, and some truth does lie in the charge, must be placed on our institutions of higher learning, their failure, in a broad generalization, to provide the nucleus of a homogeneous leadership, the leaven of a true culture.

To establish clearly and briefly a distinction between the purely religious functions of a Catholic institution of higher learning and its academic and social province is not easy: in any such discussion among Catholics themselves it must at once be assumed that religious values are for the individual and for the institution necessarily primary; but just as clearly it is not the business of Catholic higher education as such to save souls but rather to provide such general or specialized humanistic and cultural, scientific or professional training, transfused with religious values, as to serve the immediate and the ultimate end of the educatee. It is the work of the Church through the parish to minister to and to save souls, through education "to make souls worth saving." Obvious as is this first principle of putting first things first, of ordaining means rationally to the end intended, it is often contradicted and nullified in practise. Before Catholic education can interpenetrate the un-Catholic leviathan, Catholic education must itself be revitalized. Above all, Catholic education must put its own house in order before it can honestly set itself the great task of bringing order to the outer chaos.

An approach to the more general issues broached here may be made by way of the discussion in THE COMMONWEAL lately of the lay faculty. Mr. Ward Stames, drawing upon a very limited personal experience, bemoaned with some petulance the hireling rôle of the lay professor; his only conclusion was the very doubtful one of questioning the legitimacy of the priest in the rôle of teacher of secular subjects. Professor Jeremiah Durick replied with a sentimental plea for "the poetry and the pity of our traditional lot to say nothing of the merit our 'poverty' earns for us unto life everlasting." Much more to the point of his subject he defended the status quo, after admitting the justice of certain grievances, by referring to the recent encyclical of Our Holy Father, Pope Pius XI, on Christian Education. "In fact," wrote Professor Durick, "the Holy Father in a splendid passage in the encyclical eulogizes the lay teachers in our Catholic schools, but, note well, he refers to them as 'most excellent and powerful auxiliaries.'" Professor Theodore Maynard followed with approval this contribution of Professor Durick, but I am afraid the admirable goodwill of these gentlemen led their reason, perhaps only their eyesight, astray. The passage quoted from the encyclical reads as follows: "Indeed it fills our soul with consolation and gratitude toward the Divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of 'Catholic Action'" ("Four Great Encyclicals," pages 66f., Paulist Press, New York). Plainly the lay teacher is placed side by side with the religious in the work of education; it is the special sodalities and associations of lay teachers which are "the most excellent and powerful auxiliaries" of Catholic Action, not of education in Professor Durick's misquotation. This literalness and hair-splitting would be merely petty were it not that the distinction goes far to remedy not only the plight of the lay faculty but other greatly more important problems in the plight of Catholic higher education. Moreover, such careful discriminations are frequently necessary, every Catholic knows, in the determination of Christian doctrine and Christian practise.

As for the lay faculty: any institution to be effective requires a centralization of authority and probably a consequent redistribution of delegated powers; there can be no misunderstanding here; but in the institution of Catholic higher education, if the work is to be advanced by all its instruments working side by side, the only just criteria for differentiation are Catholic and educational; the categories cleric and lay are inapplicable. If clerical tenure, after the necessary probationary period, is a life-lease, with guarantee of payment for tenure according to need, so must in logic and in justice be lay tenure. If there is economic security and provision for retirement as certain as worldly affairs can be made, for the religious teacher, so in theory there should be for the lay teacher. If provision is made for leaves of absence, sabbatical years, etc., according to educational values, for the one, so for

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the other. Quite on the contrary, however, standards in these matters are much inferior to those of secular institutions. I know of no Catholic college or university where salary schedules properly based on rank and service are openly published to those concerned (the experience of most lay teachers is that of humiliating begging in a policy of ruthless individualism); where leaves of absence of any kind are granted to laymen; where advantage is taken, for example, of that non-sectarian and philanthropic agency for teacher retirement, the Carnegie endowed Teachers' Annuity Association. The answer of course will be poverty—all too true in many cases, especially in these latter years. But prosperity as well as poverty can be shared equitably, and it is by no means self-evident in the Catholic scheme of things that buildings and material expansion must ever take precedence over men, athletics be preferred to the arts, expediency overrule justice.

But these are only the symptoms, from the point of view of a special class, of much deeper rooted maladies in the structure of Catholic higher education. The problems of the lay faculty, if they do not solve themselves, one should expect will be solved by the group concerned—though any member of that group will agree that there is little *esprit de corps* among them, no organization anywhere, not even the professional pride (it may be, courage) to establish branches of the American Association of University Professors. To a man they live in fear and trembling of their jobs from year to year.

Mr. Theodore Maynard entered the discussion with the direct statement that Catholic education is undergoing a crisis, but the nature of this crisis, its causes and its possible solution he does not venture to discuss. At most the problem seems to him to be essentially a deficiency of Ph.D.'s and the solution at hand the importation of European thinkers and men of letters. It is interesting to note that his list, by no means novel, is made up entirely of laymen, the products of English and Continental non-Catholic systems of education. And we may recall, as he himself reminds us, that Dr. Maynard is an English poet and journalist turned American professor. This is not for a moment to impugn Dr. Maynard, nor to suggest that such great scholars and writers as Maritain and Gilson, Chesterton and Belloc, Dawson and Hollis, have not their messages of tremendous value for Catholic America. But the crisis?

The crisis in Catholic education is not a financial one nor an academic one, it is not caused by the exigencies of the lay faculty nor is it to be solved by a rush of lecturers from abroad. It is spiritual: its causes put into harshest terms are expediency and a certain materialism at least in practise, a perversion of values and a confusion of means and ends. These are hard words, too hard; and fortunately the manifestations of the evils they stand for are spasmodic and diffused rather than concentrated and universal. But they are in themselves none the less important for all that, indeed of critical importance. In athletics, in curriculum, in financial and academic management, these evils are more or less evident. They can be discussed only briefly and generally here.

I have no intention of decrying athletics, whether

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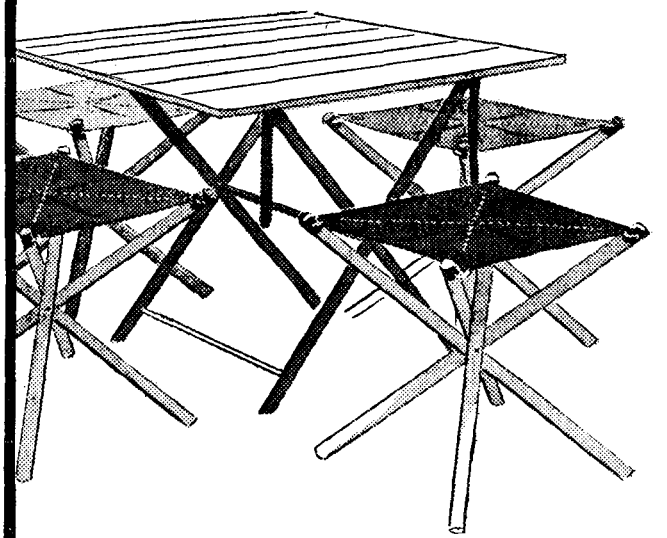

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transcontinental football or intra-mural fisticuffs, nor of enviously bewailing athletic salaries and other unacademic appurtenances, though oddly enough these latter are sometimes rather blatantly apparent among us. The issue in athletics, often whispered but never openly faced, is the ethics of the system of student exploitation in sports for profit, often enormous profits over a period of years, without return to the producers, ostensibly without return even of living expenses. Minor problems in athletics fade away before this question of justice. That the victims themselves do not complain (if they do not), that the public demands to pay to watch otherwise private friendly contests, that the profits are nobly used, that it would be folly for a Catholic college or university to stigmatize its amateur teams with professionalism and thus ostracize itself from competition, these objections are circumstances and difficulties which complicate but do not solve the problem. It was a secular institution, Cornell University, that lately had the honesty and the courage to bring the question to the front by positive action. Will Catholic education follow?

In matters of curriculum we have been playing the game of follow the leader, the non-Catholic leader, with such servility that much of the true value of an integral Catholic culture through education has been dissipated. We have almost completely abandoned our much touted inheritance of classical, medieval and humanist culture to give first place to utility and service for profit. Recently a movement on the part of the 120 Catholic colleges and universities to restore the A. B. program and degree to their autonomy in *litterae humaniores* collapsed dismally and the typical Freshman program, for example, in the College of Liberal Arts remains such an agglomerate as this: English composition, foreign language, general science, European history, American government and politics, speech, and religion. As the course proceeds the wider diffusion of odds and ends becomes the darker confusion, without orientation or effective synthesis.

Thus Catholic higher education continues to wander in the wilderness of the elective system and the fallacies of free-for-all higher education, confusing the right to salvation of every human being with the special requirements and duties of learning and culture. Consider the "House Plan" of Harvard and Yale; the technique derives from the English universities and dates from the Middle Ages; its philosophy of education is beautifully enunciated and integrated with Catholic values by Cardinal Newman. Our Catholic colleges and universities have been boarding schools, with their houses of residence, dining in commons, family life, etc., since their beginning, but we have used the mechanics of the system almost exclusively for disciplinary purposes. No Catholic institution has had the vision to use these means for truly educational ends; instead we have feeble imitations of state mass education. Perhaps we should remind ourselves that Newman's Irish university was doomed to failure; our system, in so far as it has any plausible national origins, is Irish. Newman's "Idea of a University" remains, however, an ideal not so much as attempted though always respectfully subscribed to: the book should be a text for a required course in every Catholic college and a *vade mecum* for every teacher and administrator.

In the sciences and the professional arts little Catholic philosophy is brought to bear strictly on their subject-matter and their social consequences. Courses in religion are notoriously ineffectual except as four-year series of moral sermons and collections of miscellaneous "question-box" information. A living apologetic and a true spirituality are all too rare. The statistical method of give and take so frequently used to demonstrate the practical utility of religion is another symptom of that deterioration of values toward materialism already noted.

Our economics too are more conservative and reactionary than truly Catholic. In our commerce departments the embryonic salesmen are given courses in money and banking and speculation, courses even in the manipulation of the stock market with all the paraphernalia of the gamble made as realistic as possible, while it may be the clerical professor of ethics or distributive justice across the corridor is laying down the doctrine on usury and exposing the heresies of modern capitalism. Meanwhile the *Catholic Worker* and its editors are honestly welcomed in fashionable Catholic finishing schools and turned away with deadly silence by some of our large universities. Still more anomalous is the fact, and fact it is in more than one or two isolated cases, that non-Catholic laymen, some of them without any religion whatsoever, are employed to teach not merely ultra-objective sciences but such definitely controversial and Catholic subjects as economics and sociology. The plight of the lay faculty? I reply with the plight of Catholic education.

In research and the advancement of knowledge even in such fields as are involved in Catholic background or rooted in Catholic thought we lag far behind. To cite only a few instances: out of Yale comes the definitive work on medieval religious drama; out of Harvard and Princeton come the authoritative studies of medieval literature and art; out of Chicago is forthcoming the definitive edition of the works of Chaucer; out of Colorado comes the clearing-house publication for medieval philosophy.

As a matter of impersonal fact, there is no progressivism in our system and very little true Catholic culture in the Dawsonian sense. Instead there is often that intellectual pride and smugness, not certainly inherent in Catholic education but an incubus in its present materialization, which such thinkers as Berdyaev and Maritain call (in another connection) the bourgeois spirit. Campus jargon, in this very connection, labels this spirit more vividly but not more bluntly "salvation in the bag."

This indictment has gone far enough. Dr. Maynard seemed to suggest, in the conclusion of his article, that the solution of the "crisis" as he saw it might be found in the establishment of Catholic colleges under the control of corporations of laymen. A fantastical threat, that, and clearly another avoidance of the issue. A more reasonable and certainly a more honorable solution can be found in Catholic tradition, in European practise, in Newman, in the encyclical on education, and finally in the

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conquest of that bourgeois spirit which lays so heavy a hand upon us.

I have space here only to suggest the implications as they seem to me of the papal encyclical. It is true of course that canon law contains no definition of the status of the lay faculty, as Professor Durick says. And certainly canon law does not lay out a program for Catholic higher education in the United States. But the mind of the Church and of the Holy Father is I think discernible in that phrase "side by side" in the encyclical. Taken in its full context and in the light of tradition, reason and justice, it would go far to dissolve some of the dilemmas indicated above. What it might do to remedy the plight of the lay faculty has already been suggested. But further than that: Catholic education is materially at least in part the work and the achievement of the Catholic laity. Parishes are responsible in administration and finance to their constituents as well as to their religious superiors, according to canon law. The management financial and academic of Catholic schools is autocratic. Every teacher knows the futility of committees and faculty meetings, the insipid passing on of responsibility until it is no longer in sight. In institutions controlled by religious orders the president is often also the religious superior with the result that canon law requires frequent changes in administration and matters educational are involved in internal politics. The orders in turn are the holding companies of the schools. These conditions hardly fulfil the Holy Father's implied exhortation "side by side" and the law of the common good.

We need a five-year-plan, a life-plan for Catholic education, with the unified cooperation of all agencies and authorities, instead of the *laissez-faire* policy of competition and individualism, with a bit of occasional sniping to lend color to the monotony, now in vogue. Thus side by side in the Spirit whence all knowledge comes, nourished again in the great Catholic tradition, the forces of Catholic education may destroy Mammon and his spirit of bourgeoisie. "By their fruits ye shall know them": we have little reason in education for pride or complacency.

PETER MCCARTY.

A TRAGIC WOMAN

New York, N. Y.

TO the Editor: In his review of my book, "The Empress Frederick," Mr. William Franklin Sands says that after her widowhood the late Empress returned to England. This she did not do; she not only remained in Germany, but built for herself a lovely residence there at Cronberg near Homburg, where she died. I tried in my book to lay stress on this fact, and cannot imagine the reason Mr. Sands may have had to impute to me the assertion that the Empress ultimately returned to her own country after her son's accession.

CATHERINE PRINCESS RADZIWILL.

To locate reviews that appear in any issue of THE COMMONWEAL, *consult the Book Review Digest in your public library.*

Book News from Farrar & Rinehart

Few college texts receive such glowing general reviews as has **Harlan Hatcher's** *Creating the Modern American Novel,* just published by Farrar & Rinehart. John Chamberlain, in *The New York Times,* says: "For college students and for people whose interest in the modern American novel has just been awakened, Mr. Hatcher's book merits a triple-star recommendation."

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Loyola, in New Orleans, is one of the first universities to adopt the new *General Biology,* by Professor **Barrows** of New York University. Students will surely like this attractive looking book with its superb illustrations (476 of them) and its helpful appendices and glossary.

Teachers in the elementary school ought to have available for reference **Webb and Shotwell:** *Standard Tests in the Elementary School,* **Cole:** *Psychology of the Elementary School Subjects,* **Horn and Chapman:** *Education of Children in the Primary Grades,* and the deservedly popular *Child Psychology,* by **Morgan.** All of these books are recent and up-to-date and are widely used as texts. Also of general interest and for reference as well as for text use are **Douglass:** *The American School System* and **Stormzand and Lewis:** *New Methods in the Social Studies.*

If you offer a *college* course for which any of the texts above are planned and if no examination copy is available, we shall be glad to send you a copy—just write to Farrar & Rinehart, Inc., 232 Madison Avenue, New York City.

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Books

Early American Education

Education of the Founding Fathers of the Republic, Scholasticism in the Colonial Colleges, by James J. Walsh. New York: Fordham University Press. $3.50.

"SCHOLASTICISM in the Colonial Colleges," using the more descriptive and applicable subtitle, has developed from Dr. Walsh's article on "Scholasticism in the Colonial Colleges" in the *New England Quarterly* (July, 1932) into one of Dr. Walsh's most interesting and informative volumes, which however could be cut down materially in size by eliminating repetitious and irrelevant material and by using footnotes that would free the text of bibliographical items concerning men and books.

His thesis is that scholasticism, which the uninformed believe was buried by the New Learning and the Protestant Revolt, actually lived on in the British colleges and was part of their cultural contribution to colonial foundations in America, where it continued as a fundamental basis for courses in philosophy, public morality and ethics until well into the nineteenth century, as is amply demonstrated in a study of commencement theses, cited and defended in Latin and published in broadsides for the convenience of the audience and especially for educated men and ministers who would enter the disputation of the bachelors' or masters' questions. These theses Dr. Walsh submitted to various Catholic scholars in philosophy and theology who found them scholastic in tone and reasonably orthodox in character. In a chapter on the education of the signers of the Declaration of Independence, he reviews their classical education in Latin schools and colleges, British or colonial, thus contriving to show a relationship between their philosophy of life and of the State and their training in the fundamentals of medieval philosophy.

Therewith, Dr. Walsh considers the various colonial colleges individually, bringing to bear on his general subject much interesting information and arriving at the conclusion that "our English colonial colleges were, as is clear from the Commencement theses, all mainly occupied, especially during the last two years of the college course, with scholastic philosophy." While he may overestimate President Thomas Clap's contribution to Yale College, or Samuel Johnson "as the first American writer on philosophical subjects," or the depth of classical knowledge that young boys acquired in the preparatory and classical colleges, he leaves the correct impression that the colonial colleges graduated educated and disciplined men. While these colleges would hardly knowingly teach Catholic philosophy, it must be remembered that medieval philosophers were not unknown in collegiate and ministerial libraries.

The American colonies did not aim to educate the masses. The academies, and even more the colleges, taught selected boys. Discipline was severe. The fundamental subjects as then known were stressed by masters who were men and who were approved scholars who

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regarded teaching as a permanent and honorable profession. The fundamental principles of morality were stressed, and religion was not divorced from education or from the youth's later career.

Unable to refrain from uttering a lamentation over the failure of modern education to educate men, Dr. Walsh would warn Catholic educators who "have been caught up in the quest of the new in education and have failed to realize the value of the old though it lacked some of the tinsel trimmings and popular appeal of the modern." And he queries what would be Cardinal Newman's idea of universities whose "most important drawing card is their athletic record and who unless they give surpassing courses [and let us add fabulous salaries to coaches] in rowing and tennis and baseball and football cannot be expected to rank high in the academic world—nor above all hope to attract students." The depression has debunked many things, from the definition of success to the infallibility of bankers, and it may debunk mechanized education so that the Japanese visitor's definition of an American university as a stadium surrounded by a group of buildings may have to be revised. Dr. Walsh's book may contain considerable irrelevant material but it includes little that is uninteresting to a modern educator or student who would learn.

RICHARD J. PURCELL.

Kingdom of the Crusaders

The Kingdom of the Crusaders, by Dana Carleton Munro. New York: D. Appleton-Century Company. $2.50.

BEFORE his death last year Dana C. Munro was perhaps the most eminent medieval scholar in the United States. His special field was the Crusades, and his interest in and knowledge of them and of the lands where they took place and of the civilization against which they were directed, were enormous. This rather short book must take the place of the great work he had planned to write after his retirement as head of the history department at Princeton. It is a very good substitute, extremely informative, thoroughly fascinating and written in the measured tone of a fine historian.

The last chapter deals with the importance of the states the crusaders set up in the East, and reviews the judgments and emphases of writers on the Crusades from the contemporary, Robert the Monk, to the present. It ends: "The Crusades hastened the development. Their most important results were the broadening of the intellectual horizon and the enrichment of the West." The book shows greatest interest in the repercussion of the East on Europe. It does not enter much into the causes of the Crusades nor into their effect on Islam and the Byzantine Empire. For the most part it dwells upon tangible things, and things almost tangible—for example: foods, clothing, castles, cross-bows and Templars' bills of credit, the plot of stories, policies of toleration and taxation. It is a wonderfully definite history.

In the twelfth century Professor Munro believes the Near East was distinctly more civilized than western

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Christendom. The data he gives bears this out, but not overwhelmingly. Although a bibliography for the work would include most of Paetow's "Guide to the Study of Medieval History," whose revision Profession Munro directed, the most prominent sources for this book appear to be Benjamin of Tudela, Ibn Jabayr and Usamah of Shayzar. But many quotations that are given show the Christians in a superior light, and, besides, the author notes that the most cultivated Christian scholars did not go on the Crusades, so that the comparison of cultures as reflected in Jerusalem is limited. Furthermore, there were peculiarly Christian elements which we value differently. To quote again from the final paragraph: "Just as it is necessary to prepare the ground before sowing the seed if the harvest is to be abundant, so western Europe could not have profited if the soil had not been ready to receive the seeds." In creative power the West was certainly at that time superior. It is hard to know whether this creating should be classed as a potentiality or an actual part of Europe's medieval culture. At any rate, this book displays very definitely the vast profit our civilization derived from its intimate, if far from ideal, contact with the more mature East of the Middle Ages.

PHILIP BURNHAM.

Improving Government

The Need for Constitutional Reform, by W. Y. Elliott. New York: McGraw-Hill Publishing. $2.50.

WILLIAM Y. ELLIOTT is a professor of government at Harvard whose "Pragmatic Revolt in Politics," published a decade ago, established his reputation among political scientists as a vigorous and original young thinker who had something to say about modern political philosophy and knew how to say it. This new book should enforce and extend that reputation. Security, he writes, has replaced equality as the primary demand in politics, but the American governmental system is not well geared to the newer tasks thereby imposed upon it; the machinery must be overhauled. The approach to the problem is sane, scholarly and truly conservative. "If we are to save the Constitution we must amend it to fit the needs of a modern state; but we must amend it by intelligent, coherent and lawful manner, rather than by a hodgepodge of makeshift evasions." He pleads for a "constitutional revolt like that of 1787," in which the citizenry "will call constitutional conventions over the heads of the vested interests of politicians and spoilsmen, rationalize the machinery of government, and reorganize the men who run the machinery."

The program of change which Professor Elliott offers is specific and detailed. Some of his proposals are familiar; others more novel. The substitution of a dozen regional commonwealths for the forty-eight states and the elimination of many subordinate units of local government, the simplification of the nomination and election of the President and the reorganization of the Senate and the House, the short ballot and the further professionalization of the civil service—it is of such stuff that his

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new pattern is woven. He emphasizes the need for new relations between the legislature and the executive and urges greater power and independence for the President in many directions. He would introduce into this country a limited and rather novel form of parliamentary government by permitting the President to force an election upon a recalcitrant Congress, once but only once during a four-year term. "Unless we give our executive some effective substitute for the spoils system and the pork barrel as a means of party control, we shall continue to pay the price of an inefficient and partizan bureaucracy, subject to unwholesome pressure."

Professor Elliott wrestles long and well with the difficult and perennial problem of government's relation to business. He would emphasize private initiative and operation, and reduce government ownership and competition in the economic sphere to a minimum; but would have the state cooperate with business from the inside rather than merely police it from the outside.

This is a book to be studied rather than perused, and if the arrangement and continuity of material leaves something to be desired, there is much to ponder on in every page. Naturally, one's enthusiasm for some of his proposals will be more restrained than for others, but the whole effect is distinctly stimulating and provocative. It will be unfortunate if this volume does not circulate far beyond academic circles.

RAYMOND M. GALLAGHER.

A Healthy Tone

The Walters Family, by Florence M. Hornback. Paterson, New Jersey: St. Anthony Guild Press. $2.50.

IT IS a rare occasion when a reviewer receives a book which he feels in every way qualified to evaluate. "The Walters Family" brought such an experience to this writer, herself one of eight children, a wife, mother, and teacher. And, for once feeling a secure basis for judgment, she recommends the book without reservations.

It is the story of a typical American family consisting of four children, each at a difficult and impressionable age, a father, forced to the realization that paying bills is but a small part of his job, a mother, wholly proverbial, and a grandmother, who, while she no doubt has a secure place waiting for her in heaven, like hundreds of her counterparts complicates a household where parents are trying to be sensibly psychological. But the author does more than present problems, for her emphasis is almost entirely upon sane and constructive suggestions for their solution.

In the face of a world gone psychologically mad, Miss Hornback is to be especially commended for her sagacity and perception, her avoidance of "complexes" and "inhibitions." Indeed, the tone throughout "The Walters Family" is not only unusually sound and healthy, but inspirational as well. It is a valuable book for thinking people of all ages; its simple prose makes it readily understandable and its clever narrative arrangement excludes dogmatism.

VIRGINIA CHASE PERKINS.

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Erasme, by Th. Quoniam. Paris: Desclée de Brouwer & Cie. 15 francs.

A PLETHORA of biographies have scanned every detail in the career of the Prince of Humanism; hence, new light on the external episodes of this eventless and yet rich life is hardly to be expected. The intricate gyrations of the Erasmian mind, however, are not easy to be gaged, and after four centuries are still open to controversy. Whether due to his being essentially a man of thought, and not of action, or to his loving fear for the fate of letters, which were imperiled and eventually submerged by the rising tide of ecclesiastical revolt, he hesitated too long between Rome and Wittenberg. The story of this pitiful wavering is well known, and little if anything is added to our knowledge of it by the work under review. Based largely on the correspondence of Erasmus, whose other works besides the all too familiar "Praise of Folly," receive scanty consideration, an attempt is made here to present Erasmus as a forerunner of the Reform within the Church. To some extent, the author has proved his thesis, though his analysis of this elusive personality is fragmentary. It is to be regretted that the translations of the Erasmian texts, which are aptly and extensively quoted, are marred by frequent inaccuracies.

Ancient Times, A History of the Early World, by James Henry Breasted. Second Edition. New York: Ginn and Company. $2.00.

FOR NEARLY twenty years Professor Breasted's "Ancient Times" has proved to be infinitely more than a mere textbook. His delightfully written and profusely illustrated volume has been the inspiration of layman and scholar alike. Some of his readers have felt that he allotted rather too much space to the ancient Orient, but the author has successfully defended his contention. An Egyptologist of the first rank, Professor Breasted has pointed out in reply the enormous cultural debt of Greece and Rome to the earlier civilizations. The new edition, published this year, naturally embodies all the latest researches in the field of ancient history. In size of text, beauty of illustrations and plates, and completeness of bibliographical apparatus, the new volume is an improvement, even over the very fine old one.

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